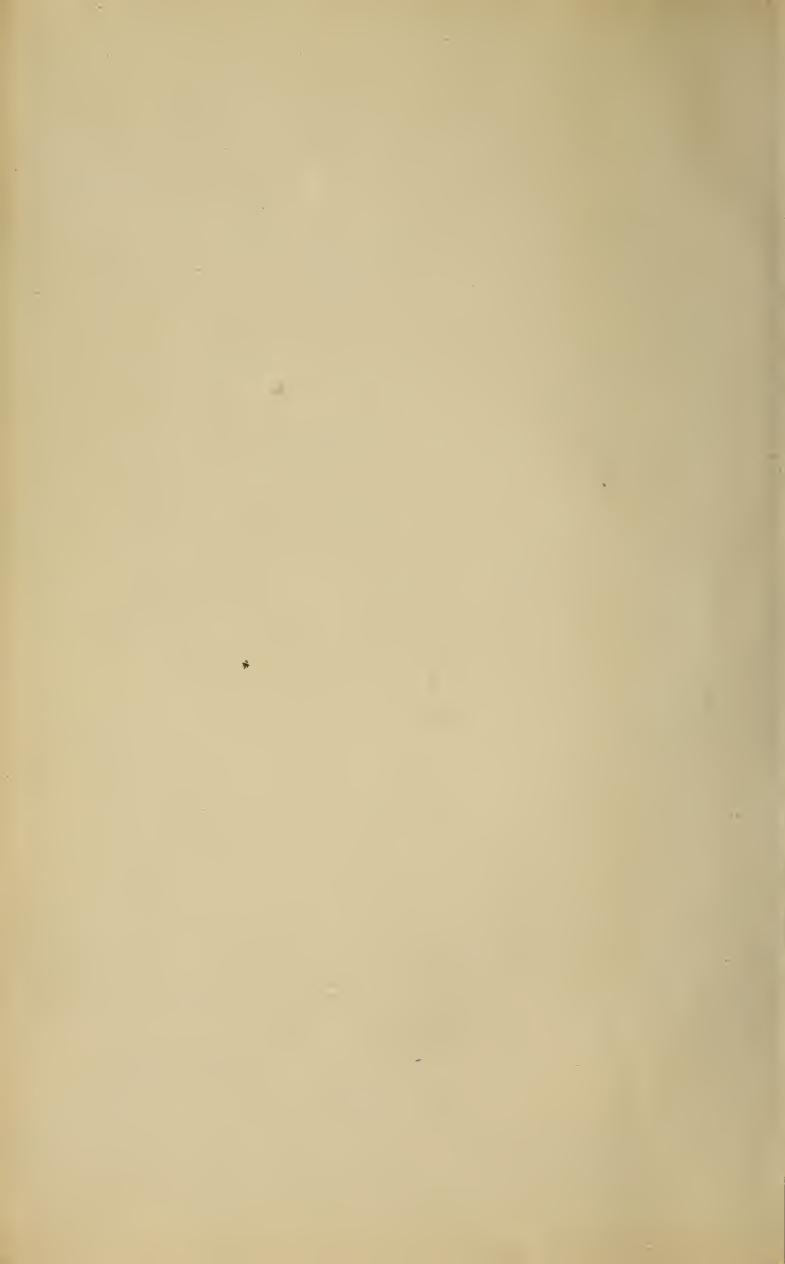


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THE PENTATEUCH VINDICATED.

THE PENTATEUCH VINDICATED

FROM THE

OBJECTIONS AND MISREPRESENTATIONS

OF

BISHOP COLENSO.

BY THE

REV. PETER DAVIDSON, D.D.,

MINISTER OF UNITED PRESBYTERIAN CHURCH, QUEEN STREET,

EDINBURGH.

EDINBURGH: ANDREW ELLIOT.

LONDON: HAMILTON, ADAMS, & CO.

1863.

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P R E F A C E.

THE following lectures, being intended for audiences composed of different classes of the ordinary hearers of the Gospel and readers of the Bible, were necessarily confined to the discussion of general principles, and of such broad views of the matters introduced as could be clearly expounded to such audiences. The author neither attempted to review all Bishop Colenso's objections to the historical truth of the Pentateuch, nor to enter into all the details of any of them. His object was to consider the most formidable, to expose the false principles on which these were founded, and to unfold the spirit of the whole of this extraordinary crusade against the inspiration and authority of the Word of God. He was convinced that this is both the safest and the most effectual way of meeting such an assault on the Bible. For if the principles on which it is conducted can be

shown to be false, there can be little necessity for intermeddling with minute details; and if these principles *cannot* be shown to be false—if they are sound principles—then to criticise details can be of little use. In the Appendix, however, the author has supplemented the discussions contained in the lectures by some additional notes and illustrations.

It has been alleged that Bishop Colenso's book hardly deserves an answer; for had it not been the book of a bishop, it would have produced no impression whatever. In so far as this allegation is true, it answers itself; for if the book be injurious *because* it is the work of a bishop, then for the same reason it ought to be answered. But the allegation is not altogether true; for, unquestionably, though the same or similar objections to the authenticity and inspiration of the Pentateuch have been often before published, they were never before set in so imposing and startling forms, and, especially, were never before accompanied with such specious assumptions of regard for the Truth, and devotion to the God of Truth, as in this instance.

It is impossible to read Bishop Colenso's book without having the question irresistibly pressed upon the attention, What could be his aim or object in pub-

lishing the infidel sentiments which it contains? And what, especially, could his object be—considering him as a Christian man and minister, and anxious to be still regarded as such? It is said in the following lectures that his aim appears to be *inscrutable*. And this is true, reasoning on ordinary principles—such principles as commonly actuate Christian men and ministers of the Gospel. But Bishop Colenso has some extraordinary principles, and it is from the consideration of them that the object of his book is most likely to be ascertained, so far, at least, as *religion* is concerned.

One of his principles appears to be, that while there is no such thing as *supernatural revelation*, at least of natural and historical facts, there is what may be called *natural inspiration*—an operation of the Spirit of God in the understandings and hearts of good men, originating noble and true thoughts and aspirations, and making them thus the guides and teachers of the world. ‘These inspirations can be embodied in a fable as well as in a true history; and the historical truth of the Pentateuch, or of any part of the Bible, becomes therefore a matter of no importance. Though not historically true, the Bible still conveys the good thoughts of good men of former times, and is “to be revered as a book, the best of books, the work of

living men like ourselves—of men, I mean, in whose hearts the same thoughts were stirring, the same hopes and fears were dwelling, the same gracious spirit was operating, three thousand years ago.” In this way the Bible is to be valued and studied, not as a divine, but a “human book,” giving us thus, indirectly, “revelations of the Divine will and character,” and occupying the same platform with the “noble words” of *Cicero*, or the inspirations of *Sikh Gooroos*, and of the worshippers of *Rám.**

Another of Bishop Colenso’s principles, or ruling sentiments, undoubtedly is an exaggerated or confused idea of the *power of Reason* in matters of religion. This is to be recognised in his book on the Pentateuch, in his frequent references to *the Truth*, and the *power of Truth*, by which he means not what God *says in his Word*, but what he, the Bishop, *thinks*, on any particular subject. But it is in his Commentary on the Romans, that this sentiment is met with most fully developed. In a curious passage in that work,† we have Reason, or the natural conscience in man, first spoken of as “a power to see what is revealed, un-

* “Bishop Colenso on the Pentateuch,” Prefaces *passim*; Concluding Remarks, Part I., pp. 151-157; Part II., pp. 380-384.

† Pp. 208, 209.

covered to our eyes," in the Bible. A few sentences further on, this *power to see* becomes a *God-given* "*Light* of the inner man to be the very guide and polestar of our lives;" and then, a page still further on, it is transformed into a *Divine Law*, by which all the dictates of Scripture are to be judged, and either approved or condemned: "He that sitteth upon the throne judging righteously, has set His own Law to be a Law of Life within the heart of every man. Whatever contradicts that Law, whether it be the word of man, or the dictum of a church, or the supposed teaching of Holy Scripture, cannot, ought not, to be a Law for him." Now, no doubt, in a modified sense, were man's reason uninjured, this would be true; but broadly and indefinitely taken, how deceitful, and destructive of all the authority of Divine Revelation must this principle be! It leaves no room for *supernatural revelation* at all. *Human reason* is made the sole Judge and Dictator of Truth, and God himself must be whatever pleases *it*—this more than "deified *it*."

Another of Bishop Colenso's remarkable principles, which seems to have a good deal to do with his assault on the Pentateuch and the whole Bible, is his doctrine of the *universal justification* of mankind. This is brought out partially in his book on the Pen-

tateuch, but more clearly in his Commentary on the Romans. Without holding anything like a proper atonement for sin—a satisfaction to Divine justice,—the Bishop undoubtedly holds that all men from the beginning of time have been made righteous in Christ, and are safe for eternity. The *righteousness of God*, through the redemption that is in Christ Jesus, is upon all who *don't* believe, as well as upon all who *do*.* If any ask, What, then, is the use of the Gospel or of faith? The Bishop would answer, 'That they are good for enabling us to realize this justification and enjoy it in the present life; but they can make no difference in the life to come. All shall then be accepted, but, at the same time, all shall have to undergo a *purgative chastisement* from their lov-

* In his comment on Rom. iii. 23 (24), the Bishop says, "As he (the apostle) has just said that *all* sin, and *all* come short of God's glory, so now he must mean that *all* are made righteous, justified, freely by God's grace." Afterwards hesitating, apparently, as to the propriety of making the apostle's words, *all who do believe*, to include *all who don't believe*, he adds, "The apostle's words in this verse *most probably mean this*, because he afterwards (*vv. 15-19*) fully and explicitly states it, namely, that the justification here spoken of extends to *all*, to those who have never heard the name of Christ, as well as to Christians. It is *certain* that in this latter passage he is speaking of the whole human race." *N.B.*—Though we have quoted the above sentences as they stand, the citation (*vv. 15-19*) seems to be a misprint for chap. v. 15-19.

ing Father's hand, of few stripes or many stripes, according to the degree in which they obeyed or disobeyed the light which they enjoyed in this life.'— Such, in few words, appears to be the Bishop's theory of salvation by Christ; and the inference from it seems a fair one, that even to the true believer in Christ, the sincere but imperfect Christian, the possession of the Scriptures and the faith of the Gospel may turn out to be a curse rather than a blessing,—subjecting him to a heavier punishment, *more stripes*, hereafter, than if he had never heard of “the glorious Gospel of the blessed God.”

This doctrine, however strange, will be greedily drunk in, we doubt not, by multitudes, seeing it does away with all fear of endless punishment, and replaces Christianity with what may be called a modified heathenism. But for its establishment, all faith in the Bible, as an authoritative and infallible revelation of the mind and will of God, must evidently be removed out of the way. The doctrine cannot stand for a moment in the face of such authoritative statements as these: “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him. If ye believe not that I am he, ye shall die in your sins; and whither I go ye cannot come. How shall we escape if we

neglect so great salvation? The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.”*

Taking these principles of Bishop Colenso, and the other well-known principles of the Theological party with which he is connected, into view, it can hardly be doubted that his book on the Pentateuch is a bold stroke designed to change the religion of England, or the Church of England, into a modified—a sort of Christianized—heathenism, in which “the foolishness of the Cross” shall be replaced by “the wisdom of men,” and all that in the religion of the Bible is offensive and burdensome to the natural heart, exchanged for what will be either gratifying or tolerable to it. No doubt the Bishop thinks that “he is doing God service” in aiming at such a result,—and this seems to be what he refers to in such passages as the following: “I trust that, as ministers of God’s truth and God’s message of love to mankind, we shall be able, before long, to meet the Mahomedan, and Brah-

* John iii. 36; Heb. ii. 3; 2 Thes. i. 7-9.

min, and Buddhist, as well as the untutored savage of South Africa and the South Pacific, on other and better terms than we now do, and no longer feel ourselves obliged to maintain every part of the Bible as an infallible record of past history, and every word as the sacred utterance of the Spirit of God." *

But in order to this *religious* result, and more immediately, there is another, and a somewhat *political* object, which Bishop Colenso's book has in view—namely, to get the constitution of the Church of England so altered as to permit the continuance and the growth, within her pale, of the theological party to which the Bishop belongs. He would have the galling fetters of the Church's creed and formularies relaxed or removed, so that he and others of like sentiments might still eat her bread, and enjoy her dignities, without being so painfully self-convicted of inconsistency, and dishonesty, or even perjury, as they cannot but feel themselves to be. This object is plainly avowed by the Bishop over and over again, and "the English laity" are earnestly entreated to come to the rescue of the Church's ministers, and the defence of what are called "their own religious liberties." Witness the following appeal :—

* Part I., Conclud. Rem., p. 150.

“If the arguments here stated can fairly be set aside, most gladly will I acknowledge my fault before the Church, and submit to the just consequences of my acts. But, if they shall appear to be well founded and true, I appeal once more to the English laity to look to their own religious liberties, and the interests of the truth, and to set on foot such measures as may seem best, for obtaining, through the action of Parliament, on whose decisions the system of our National Church depends, such relief for the consciences of the clergy as shall give room for the free utterance of God’s truth in the congregation, instead of the worn-out formulæ of a bygone age. Can we not trust God’s Truth to take care of itself in this world? Must we seek, in our ignorant, feeble way, to prop it up by legal enactments, and fence it round by a system of fines, and forfeitures, and church anathemas, lest the rude step of some ‘free inquirer’ should approach too near, and do some fatal injury to the Eternal Truth of God? *Have we no faith in God, the living God?* And do we not believe that He himself is willing, and surely able as willing, to protect His own honour, and to keep in safety the souls of His children, and, amidst the conflict of opinions that will ever be waged in this world in the search after truth—which may be vehement but need not be uncharitable—to maintain in each humble, prayerful heart, the essential substance of that Truth, which maketh wise unto salvation?”—Part II., Pref., p. 35.

Now the latter half of this appeal is powerful and irrefragable as an argument against all civil establishments of Christianity. It could not have been more pointedly or forcibly put by the Liberation Society itself; and it would be interesting to know what reply to it, in this aspect, the “evangelical” friends of a State Church would now give. Remembering

the history of the last thirty years, and hearing the language of infidelity from the very pulpits, and professorial chairs, and Episcopal thrones, of the Church of England, can they any longer confidently plead for the National Church as a necessary bulwark against Popery on the one hand and infidelity on the other? It is to be hoped that they will not.

But, as a reason for releasing the clergy of a State Church from their ordination vows, the Bishop's appeal has no force whatever. The clergy have the means of release in their own hands. If they can no longer preach the universally understood—the commonly avowed—doctrines of the Church's creed, they have but to go out in order to be free. Or if they think a State Church unnecessary, let them seek the severance of the Church from the State, and they will obtain the same freedom. Let the Church of England cease to be a *national institution*, supported by national property, and the clergy and laity belonging to her may make her creed and formularies what they please. But so long as she is a State Church, why should "faith in God, the living God," lead the English laity or the British nation to release her clergy from obligations, voluntarily undertaken, to do the work for which that Church exists, and which common honesty prescribes to them? Why should

confidence in *God's Truth* induce that nation to honour and support a set of men to fight against that which, not only the nation, but these men themselves have solemnly avowed, and still continue by their position to avow, *to be God's Truth*? Surely this is a demand a little too extravagant to be listened to for a moment.—Such, however, is the political object which Bishop Colenso's book has avowedly in view, and it goes far to explain what would otherwise be inexplicable.

It does not belong to the author of this volume to say what ought to be done by the friends of the Bible and of Bible Truth in the circumstances. He has endeavoured to refute the principles of Bishop Colenso's book, and he has, in doing so, borne testimony also against the inconsistency and ignominy of Bishop Colenso's position. It belongs to others to say what is to be done with the Bishop himself. Most certainly he, and others like him, cannot be allowed to continue in their present position without most disastrous consequences, both to the religion and morality of the nation. But what is to be done, and who is to do it? The courts and dignitaries of the English Church seem to be powerless. They cannot do what the meanest or most despised dissenting church or con-

gregation can easily do. Shall we look to Parliament for a remedy? Parliament would be both indisposed and incompetent to the task. And even the great body of the nation seems to be so apathetic as to give little hope of its being roused to exertion in defence of the cause of truth and righteousness. Under God there is but one quarter from which it seems possible for help to come; and that is from the friends of the Bible and of Bible truth *within the pale* of the Church of England. They, with God's blessing, could possibly rectify what is wrong; and surely if they could, they are bound by their own principles and honour to do so at any sacrifice. And how? Simply by leaving a church in which they cannot longer remain without being "unequally yoked with unbelievers," and becoming the main supporters of avowed infidelity. If they cannot sever such men as Bishop Colenso from the Church of England, then they should—they *must*, for the Truth's sake, sever themselves. No doubt this would be a great sacrifice—greater, perhaps, in many points of view, than onlookers can easily understand; but is it too great a sacrifice for the Truth to demand—for the interests of pure religion in Britain to demand—for Christ himself to demand of them? Surely not: it is no greater sacrifice than Christ and

his cause have often required ; and it might, as in other cases, turn out in the end to be no sacrifice at all, but a source of honour, and strength, and joy.

But, be the sacrifice what it may, are they not morally pledged to make it? They have requested Bishop Colenso to resign ; and does not that prove a deep conviction on their part, that *they* and *he* cannot honourably remain longer together—cannot longer serve at the same altar, or be partakers of the same table? They may depend on it that on-lookers will so judge ; and if they fail to act in accordance with their convictions (in whatever way Providence may shut them up to do so) they will do a thousand-fold more injury to the cause of the Redeemer, and of the Bible, in this land, than all the books which Bishop Colenso or men of his stamp can possibly write. May the grace of the God of Truth preserve them from such a disastrous failure !

33 WARRISTON CRESCENT, EDINBURGH,

March 25, 1863.

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LECTURE I.*

REV. xvi. 15.—“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”

By many modern interpreters of prophecy, and, among others, by the late acute and learned G. Stanley Faber, who in 1817 predicted the revival of the French Empire, this context has been regarded as referring to the times in which we live—giving symbolical representations of the events which are now passing over us. If this opinion be correct, the text must plainly be regarded as addressed to ourselves, warning us of the peculiar dangers and temptations to which we are exposed, and admonishing us to be on our guard against them. “Behold,” says the faithful and true Witness, “I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”

But whether this opinion be correct or not, there are various classes of men, professing to be followers of the Lord Jesus Christ, to whom the admonition of

* Delivered December 14, 1862.

the text might be appropriately commended. It might, I think, be not unseasonably whispered in the ears of a very considerable body of the clergy of the Church of England, who seem to have been seized with a perfect rage to divest themselves of those garments of truth and righteousness, with which above all men they have hitherto professed to be clothed, and to stand before the world in an attitude which is nothing less than shameful.

Lately, no fewer than seven men, of high name and influence in that Church, sworn to maintain and defend her creed and formularies, and still retaining the honours, emoluments, and influence which they derived from their connection with her, were seen labouring, "with might and main," to unsettle and destroy the foundations on which she rests. And now a bishop—no less than a consecrated and mitred bishop—seeks to do the same thing, not only for the foundations of the Church of England, but for the foundations of all Christian churches, and of Christianity itself. He seeks, I say, and seeks unblushingly, while retaining the name and status of a Christian bishop, to unsettle and destroy the deepest foundations on which Christianity itself, and all communities deserving the name of Christian churches, must ever rest. Is this honest, or honourable, or anything less than shameful? If it be, then I at least must confess my ignorance alike of moral distinctions and of the meaning of words.

It may be said that these men do not suppose that they have departed from the standards of the Church

of England ; and further, that it has not yet been proved that they have so departed,—for the recent decision of the Court of Arches leaves this question very much in doubt. If so, then so much the worse for the Church of England ; for, in that case, the charge must be transferred from her sons to herself. The Bishop of London was speaking to his clergy, the other day, of the Church of England as “appointed by the Lord Jesus Christ to be the chief witness on earth for those great truths which are of heavenly origin.” The panegyric is perhaps a little too high-toned for our Presbyterian taste, yet we cannot withhold the honour of a high place among the witnesses for the truth to the Church of the Riddleys and Lati-mers, the Hookers and Barrows, the Taylors and Tillotsons, the Butlers and Paleys of former days. But what has that Church become now, or what must she become, if it cannot be determined by her stand-ards or law courts what truths are of heavenly origin ? and if among her clergy and people all possible varieties of creed, or no creed, are found, from the rankest Romanism to the most withering infidelity ? Must not the Church herself in that case appear naked ? and must not it become an urgent question for the nation that supports her, Whether she has not outlived her usefulness, lost all spiritual vitality and power, become a source of corruption, and ought to be, as a national establishment, buried out of sight ? For, otherwise, may not her rich endowments only attract the ever watchful birds and beasts of prey ?

“Wheresoever the carcase is, there will the eagles be gathered together.”

But there is another class of persons to whom the warning and admonition of the text might be profitably proclaimed, and proclaimed, not in a whisper, but with the loudest voice, and in the most earnest manner which any Christian man or minister can assume: namely, professing Christians, whose faith and experience are as yet but doubtful or immature, and who are likely to be tossed to and fro by the various winds of doctrine to which they are exposed; or the anchor of whose souls is apt to be parted with and lost amid the trying, perplexing changes and storms which are coming on the Church and the world. To them I would more particularly apply the words of the text. Of the heretical clergy of the Church of England, or of any other church, who have already committed themselves, there is not much hope. But only the more ought the young and inexperienced to listen to the warning thus addressed to them, and be upon their guard. Let them watch and look well about them. Let them not part easily or thoughtlessly with the garments of their Christian faith and profession. Let them, even when stumbled by the objections brought against the Bible and the religion of Christ, reserve their opinion, and only study these the more that they may become better acquainted with them. Let them remember that these great temples of divine truth have withstood many a fierce blast both from earth and hell already,

and that He whose word has never yet been proved to be false, has pledged himself that they shall stand for ever. Sectarian creeds, though professedly founded on Scripture, may become obsolete and be forgotten. National and denominational churches which He never planted shall certainly perish. But that Church which He himself planted, and which rests on the foundation of his own person, and word, and work, shall never perish. Like the souls which He has redeemed, it shall live and flourish, even more abundantly, in the time of trial and tempest, "and the gates of hell shall not prevail against it."

But to come to the subject of which we propose to speak,—namely, the volume of Bishop Colenso on the Pentateuch and the book of Joshua,—there cannot be a moment's question that the publication of that volume is a remarkable phenomenon: so much so as to be a sign of the times. Not that there is much in the volume that is, properly speaking, new; the same or similar objections against the authenticity and inspiration of these portions of the Scripture have often before been started, not only in Germany but in England. The books of the old English deists are full of such objections and quibbles,—some of them not less startling than any that Bishop Colenso's book contains. You will find, for instance, in that proscribed and infamous book, "Paine's Age of Reason," as startling and plausible objections to the authenticity and genuineness of the Pentateuch as any that

this Christian bishop has brought forward ; and the best evidence that his objections are not new is that his book is to a large extent filled with the answers, and refutations of the answers, which other learned men—some of them far more learned than Bishop Colenso appears to be—have already given to these objections ; so that the whole meaning of the book is, that what has satisfied other learned men does not satisfy the Bishop of Natal.—The grand novelty in the Bishop's book is, that it is the book of a bishop—a colonial and missionary bishop of the Church of England—who still holds his place, and means, if he can, to do so ; and who seems to think that it will be a very great hardship or an actual injustice, if the English nation do not immediately consent to change its religion to suit *his* convenience, and the convenience of men like him who seem bent on betraying that truth which they have sworn to defend.

Perhaps I ought in fairness to add that there is another novelty in this book, compared with such books as that of Thomas Paine, with which it has the same object and tendency. Dr. Colenso does not clothe his objections to the truth and inspiration of the Scriptures in the language of ribaldry and profanity as that old and bold outlaw did. He does not make war on the priesthood as Paine did. On the other hand, his book is written with a show of candour, an air of modesty, and even, to use a Scottish phrase, “a sough of piety,” which are very imposing ; and he enters also more minutely and learnedly into the

objections started than former objectors were accustomed to do. He professes to bring the statements of the Pentateuch to the test of arithmetic and mensuration, and to be compelled to reject them because they are not only untenable but absolutely and demonstrably impossible. The Bishop of Natal is a great mathematician ; he carries his foot-rule and his multiplication table with him into the field of inspiration, and when there, like the man "who botanizes on his mother's grave," he seems to forget everything but Euclid and the Rule of three. I do not find fault with him for bringing the statements of Scripture to the test of calculation. I think it perfectly right to do so ; but I think also that the Christian who does so should not be so intent on always finding them wrong,—that he should be very careful that his data be sound and his calculations unquestionable,—and that, above all, he should not allow himself to forget that there are heights and depths, and lengths and breadths in Scripture which no human mensuration can compass, and momentous interests, which no human arithmetic can compute.

What I propose in the sequel of this lecture is a very simple and general thing : I propose, first, to show what is the definite and undoubted position which this Christian bishop has assumed, not only in respect of the Pentateuch, but also in respect of the whole Bible, which has its foundation in the Pentateuch, and even in respect of Christ, whose word the whole Bible is ; and then, secondly, to inquire

whether he, or indeed any man, is qualified to assume that position and maintain it? and whether, especially, it is wise or safe for others to follow him into it? In doing this, I shall not require to go beyond the Preface and Introduction of the Bishop's volume; but in future lectures, God willing, I shall consider some of its arithmetical and other objections to the truth of the Pentateuch, and so endeavour to enable you to judge of its character and spirit and probable effects. My apology for taking up this subject at all is the great sensation which the book has evidently occasioned throughout the country, the freedom with which extracts from it have been given by the public press, and the frequency with which, in all kinds of periodicals, it has been and continues to be discussed. I think that every friend of Divine revelation is, in the circumstances, called on to do what he can to guide perplexed minds to the truth.

First, then, let us endeavour to show the precise and definite position which the Bishop of Natal has, in his volume, assumed in regard to the inspiration and historical truth of the books of Moses and Joshua. This is easily shown; for it is sufficiently brought before us in the preface: a very curious preface, by the way, consisting in part of a long letter (which was never sent) to a professor of Divinity in one of the English universities, asking advice and direction in reference to the difficulties which the writer felt on the subject of his present publication. From this

letter we learn that, long before he became a bishop, Dr. Colenso had difficulties as to the historical truth of the early portions of the Old Testament ; and that, even when a parochial clergyman in England, he was in the habit of preaching from passages of the Old Testament, into the historical truth of which he did not closely examine. We learn also, from the same letter, that it was when he came into contact with the Zulu Kaffirs of southern Africa, that he was "brought face to face with questions" which he had before put by or allowed to sleep ; for then he was obliged to answer their simple-minded interrogations as to the historic truth of the inspired narratives (as, for instance, in regard to the universality of the Deluge) in a manner which satisfied them, but did not satisfy himself ; *i. e.* apparently, he taught them to believe what he did not himself believe. (p. viii.)

From the preface also we learn, that it is not more than two years, from the present date, since the Bishop began to study, carefully and deeply, the subject on which he writes ; but that now, having done so, he has come to the distinct and decided conclusion, that the Pentateuch is neither genuine nor true : *i. e.* was neither written by Moses, to whom it is commonly ascribed, nor by any other man, who was personally acquainted with the facts he professed to describe. "I became so convinced," says he, "of the unhistorical character of very considerable portions of the Mosaic narrative, that I decided not to forward my letter at all." And what he means by very consider-

able portions of the Mosaic narrative, we afterwards learn to be the whole of it. For, says he, in his introduction, "The result of my inquiry is this, that I have arrived at the conviction, that the Pentateuch, as a whole, cannot possibly have been written by Moses, or by any one acquainted personally with the facts which it professes to describe, and further, that the (so-called) Mosaic narrative, by whomsoever written, and though imparting to us, as I fully believe it does, revelations of the Divine will and character, cannot be regarded as *historically true*." And by this expression, 'not historically true,' the Bishop means simply *not true, but false*. Not that he would call the Pentateuch a fiction: O no! for a fiction, according to him, is meant to deceive; but the author of the Pentateuch, whoever he was, had no such intention: he never meant his story to be received as true, either by his own countrymen the Jews, or by any other class of men.* Such are some of the crudities we meet with in this preface, and are expected to receive on the word of a bishop. And such, also, is the position which this Christian bishop has assumed and undertaken to defend: the first five books of the Bible, he says, were neither written by Moses, nor are they a true history; and by consequence they could not have been written under the inspiration of the Spirit of God—the Spirit of holiness and truth.

But this is not all, nor the worst. The author has virtually said, in his preface, that he has not exam-

* Pref., p. 17, Note.

ined "in what way the interpretation of the New Testament is affected" by his denial of the truth of the Pentateuch. But he shows, at the same time, that he has a pretty good guess on the subject. For he himself starts and endeavours to answer the patent objection to his theory, which will present itself to every intelligent Christian mind, viz., Did not our blessed Lord, by the manner in which he referred to and quoted the language of the Pentateuch, certify at once the Mosaic authorship, the historical truth, and the divine inspiration of that portion of the sacred volume?—I need not quote all the passages in which Christ thus speaks of the writings of Moses. It is enough to refer to one, in the 5th chapter of John's gospel, in which, when reasoning with the Pharisees, he said, (v. 45-47), "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Now here it is plain that our blessed Lord not only virtually asserted that the books which the Jews ascribed to Moses were written by him, and were true, but also that they possessed divine authority, and required to be believed by men in order to their believing in Christ. For how, otherwise, could the Pharisees be accused and condemned before the Father for their want of faith in Moses? and how, otherwise, could they not be expected to believe Christ's words? It is self-evident that these things

could have been said by Christ, only if the writings of Moses were the inspired and authoritative word of God.

Here then we have a complete authentication of the books of Moses, by "the faithful and true Witness"—the beloved Son of the Father, who always spoke the words of the Father, and whom the Father himself, by a voice from heaven, commands us to hear: "This is my beloved Son, in whom I am well pleased: hear him."

And what does Bishop Colenso say to this? He has three answers: the first being the supremely weak one, that because there are several evident interpolations, or additions, in the books of Moses, such as the last chapter of Deuteronomy, Christ is not to be held as authenticating the Pentateuch as a whole. I shall not insult your understandings by seeking to shew the futility of this.—The Bishop's second answer is equally weak, but still more dangerous. It is, in effect, that our blessed Lord spoke in accommodation to the current, popular notions of the time, which of course were false: a principle which has only to be carried far enough in order to throw down all that is peculiar or divine in the teaching of Christ and his apostles, and turn the facts and doctrines of Christianity into Jewish myths, or "old wives' fables."—But the Bishop's third answer is more especially worthy of our attention: for *it* truly goes to the bottom of all such questions; and if it be sound, you may without hesitation, I might almost say, burn your Bibles at once.

I give that answer in his own words :—

“Lastly, it is perfectly consistent with the most entire and sincere belief in our Lord’s Divinity, to hold, as many do, that, when He vouchsafed to become a ‘Son of man,’ He took our nature fully, and voluntarily entered into all the conditions of humanity, and, among others, into that which makes our growth in all ordinary knowledge *gradual* and *limited*. We are expressly told in Luke ii. 52, that ‘Jesus increased in *wisdom*’ as well as in ‘*stature*.’ It is not supposed that, in His human nature, He was acquainted, more than any educated Jew of the age, with the mysteries of all modern sciences; nor, with St Luke’s expression before us, can it be seriously maintained that, as an *infant* or *young child*, He possessed a knowledge, surpassing that of the most pious and learned adults of his nation, upon the subject of the authorship and age of the different portions of the Pentateuch. At what period, then, of His life upon earth, is it to be supposed that he had granted to Him, as the Son of Man, *supernaturally*, full and accurate information on these points, so that he should be expected to speak about the Pentateuch in other terms than any other devout Jew of that day would have employed? Why should it be thought that He would speak with certain *Divine* knowledge on this matter, more than upon other matters of ordinary science or history?”

To this we reply: We readily admit that, as a man, our blessed Lord grew in wisdom and knowledge, and was not omniscient. We admit, moreover, (and perhaps we would go farther here than even Bishop Colenso) that in seasons of trial and temptation, when it was the will of His Father that his human nature should be tested, and thus proved to be wholly submissive to the Divine will, that nature

was left, so to speak, to act for itself. The divine nature which he possessed must have been in a manner, and for the time, quiescent. It did not convey to the human nature either the power or the knowledge which was possessed by the divine. For how otherwise could he have either suffered or been tempted at all, even as a man?—But, these things being readily admitted, we maintain, on the other hand, and maintain it as part of the very foundation of Christianity, that in all things necessary for the revelation of Divine truth and the performance of the work which his Father had given him to do—in all things that related to the ends and objects of his mission—the human nature of Christ, being in most intimate union with his divine nature, was furnished by that divine nature with perfect and infallible knowledge. “He knew all things.” He was “The Truth,” and always spoke the truth. How often did he assert that the words which he spoke were not his, but the Father’s that sent him; and that it was necessary to receive his words in order to be saved? And why, then, should it *not* be thought “that he would speak with certain Divine knowledge” on the authorship and truth of the books of Moses? or on any other subject on which he deigned to speak? If he did not speak on matters of ordinary science or history, it was not because he could not have spoken with “certain Divine knowledge,” but because it did not come within his Divine commission—it was not a part of his work to do so. But on the

authorship and truth of the books of Moses he *did* speak; and whoever says that He did not speak infallibly and truly, however he may pretend to believe in the Divinity of Christ, knows not what he says nor whereof he affirms. What! was Christ the "I AM that was before Abraham,"* and yet did not know who wrote the books of Moses? or whether these books contain a true history? Was He "THE LORD GOD OF ISRAEL" who marched at their head through the wilderness in his pillar of cloud and fire, and yet could not tell whether the things related concerning Himself and his people in the books of Moses were true? Nay, did He create the worlds, and throughout all the former ages "uphold all things by the word of his power;"† and could He not, if he pleased, have made known the truth concerning all history and all science, as well as concerning the will of God and the way of salvation? Undoubtedly he could; but he came for another purpose than that of teaching ordinary history and science—he came to save them that were lost—and his life on earth was all too short for doing anything else, or for doing anything whatever but that which his Father had given him to do.

It may be added here, that as Christ expressly said, "I have not spoken of myself, but the Father who sent me, He gave me a commandment what I should say, and what I should speak; and whatsoever I speak, therefore, even as the Father said

* John viii. 58.

† Heb. i. 2, 3.

unto me, so I speak;”*—Bishop Colenso cannot maintain his ground without going much farther than he has yet done. He must either deny the truth of these words of Christ, or say of the *Father*, as well as the *Son*,—Why should it be thought that HE would speak with certain *Divine* knowledge on this matter?—But I have said enough, perhaps, to show distinctly the position which this Christian bishop has assumed. While bearing the name of Christ, and holding a high place in the Church of Christ, he sets himself in offensive, not to say insolent, antagonism to his Divine Master, and says, virtually, that he knows better about the origin and truth of Scripture than the Incarnate Son of God, whose own word all Scripture is, and “in whom dwelt all the fulness of the Godhead bodily;”—who, while the “child born” and the “son given,” was at the same time “the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace.”

I come now to inquire, as I proposed, whether Bishop Colenso be the man to occupy such a position, and maintain it; and whether, especially, it will be wise or safe for others to follow him into it. I might well have asked whether any man, or even an angel from heaven, is capable of maintaining such a position as this. But as we may be well assured that no angel from heaven will ever be found in it; and equally

* John xii. 49, 50.

well assured that no wise, and thoughtful, and devout Christian would dare to occupy it—

“But fools rush in where angels fear to tread;”

—it may be as well to confine our question to the man who has dared to occupy it, and ask, What peculiar qualifications has he for maintaining that position? We are told that he has achieved for himself a great reputation as a mathematician. Well, let us honour him as such. But let us also keep in mind that there have been great mathematicians who were so destitute of the power of reasoning justly on moral and religious matters, as to be little better than children, or fools, on these subjects. I put little faith in his mathematical powers or learning, then, so far as the subject of his present volume is concerned; and I must be allowed to ask what qualifications he has for treating of this subject in so authoritative, so dogmatical a way as he has done. Of course, I judge of his mind entirely from his books. I know nothing of him otherwise, and beg you to remember that in what follows, I am not, properly speaking, judging the man, but his book.

Now, there are various things in his book from which we may safely conclude, that, on moral and religious questions, his mind is neither very sensitive, nor very sagacious. For instance, he says in his letter to the professor of Divinity, “For myself, if I cannot find the means of doing away with my present difficulties, I see not how I can retain my Episcopal office, in the discharge of which I must require

of others a solemn declaration that they unfeignedly believe all the canonical Scriptures of the Old and New Testaments ; which, with the evidence now before me, it is impossible wholly to believe in." Now, what I marvel at here is, that any man of sense or feeling should tremble at requiring of others the same solemn declaration which he has made, and continues, by remaining in his office, to make for himself ; especially when we remember that it is not these "others," but *himself* that has the difficulties and evidence spoken of ; and when we remember, too, that by the time he published this unsent letter his difficulties had been transformed into disbeliefs, and he was telling the whole world, not only that he could not "unfeignedly believe," but that he thoroughly disbelieved part of what this solemn declaration asserts, namely, the authority and truth of all the canonical books of the Old and New Testaments. This, I think, displays so strange an idiosyncrasy, and so great a moral obliquity, in the mind of the writer, as render his judgments on moral and religious subjects utterly worthless.

Take another illustration of the character of Dr Colenso's mind as brought out in his book ; and as I esteem it an important matter, seeing it relates to the morality of one of the laws of Moses, you will forgive me for dwelling upon it at some length. The reference to it is introduced in a somewhat indirect and artistic manner, and is in no small degree imposing. The law in question is contained in Exodus

xxi. 20, 21, and reads thus:—"And if a man smite his servant or his maid with a rod, and he die under his hand, he shall surely be punished; (rather he, *i. e.* the servant, shall surely be avenged.) Notwithstanding, if he continue a day or two, he shall not be punished (or avenged); for he is his money." Now observe carefully what the Bishop of Natal says of this law:—

"I shall never forget the revulsion of feeling with which a very intelligent Christian native, with whose help I was translating these words into the Zulu tongue, first heard them as words said to be uttered by the same great and gracious Being, whom I was teaching him to trust in, and adore. His whole soul revolted against the notion, that the Great and Blessed God, the Merciful Father of all mankind, would speak of a servant or maid as mere 'money,' and allow a horrible crime to go unpunished because the victim of the brutal usage had survived a few hours. My own heart and conscience, at the time, fully sympathized with his. But I then clung to the notion, that the main substance of the narrative was historically true. And I relieved his difficulty, and my own, for the present, by telling him that I supposed that such words as these were written down by Moses, and believed by him to have been divinely given to him, because the thought of them arose in his heart, as he conceived, by the inspiration of God; and that hence, to all such laws, he prefixed the formula, 'Jehovah said unto Moses,' without it being on that account necessary for us to suppose that they were actually spoken by the Almighty. This was, however, a very great strain upon the cord which bound me to the ordinary belief in the historical veracity of the Pentateuch; and since then, that cord has snapped in twain altogether."

Such is the Bishop's comment, given with a great

deal of apparent simplicity, but, at the same time, with considerable ingenuity and art.

Now, the question here does not relate to the rightness or wrongness of slavery. If it did, the answer would be that the law of Moses tolerated slavery just as it did polygamy, as an evil unavoidable in the circumstances in which the Israelites were placed; but sought also to regulate and modify it. But what Bishop Colenso and his "intelligent native" stand aghast at is, that if a master beat his slave with a rod, and if that slave died a day or two after, his death was not to be avenged; and for this reason, that the slave was his master's money.

Now, notice that this law occurs among a number of other laws, designed evidently to distinguish between murder and manslaughter, and designed also to regulate that old consuetudinary law so prevalent among the Hebrews and Arabs and other oriental nations, commonly called the law of blood revenge; according to which it was not the magistrate that punished the manslayer, but the Goel, or nearest of kin, of the man who had been slain—a rude and summary mode of executing justice which, no doubt, must often have been productive of much injustice and bloodshed and cruelty, but still one which could not be at once put down. Read some of the verses in the context, and you will perceive at once that this was the character and design of this law, which was so horrifying to the tender consciences of the Bishop of Natal and his Zulu christian:—"He that smiteth a

man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: If he rise again, and walk abroad, upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.”*

But to come to the law in question itself—How may it be explained? I answer first, that there can be no question of the truth of the reason assigned for the slave's not being avenged, namely, that he was his master's money. When a person buys a house, that house is his money. It is purchased with his money, and is all he has for his money. When he buys a horse, that horse is his money. And so, when he buys a slave, that slave is his money: not “mere money,” as the Bishop of Natal presumes to pervert the language of Scripture. The Bible gives no countenance to the “goods-and-chattels” theory of slavery. It never forgets that the meanest slave has an immortal soul, and is much more than any fellowman's pro-

* Exod. xxi. 12, 13, 14, 16, 18, 19.

perty. But still, that the slave, bought with his money, is so far his master's property—his master's money—his *silver*, as the expression literally is—who can deny?

Well, this being admitted, I ask you, Is there any likelihood in ordinary circumstances of any sane man deliberately and willingly setting about the destruction of his own property? Did you ever hear of any but a maniac buying a house, and then deliberately setting it on fire? or buying a horse, and then deliberately taking a gun and shooting it dead? And have we any right then to suppose that a master having bought a slave, will deliberately and willingly beat him to death? Certainly not; and why? Just because the slave is "his money," and his death would necessarily be a great loss to the master himself. True, there may be instances in which a master may be so excited with passion, so transported by rage against his slave, that he thinks not of his own loss or of his servant's life, but intentionally, though we can hardly say deliberately, kills him outright. But the law in question made provision for such cases by saying, that if the servant died under his master's hand, he was to be avenged. It was only in case he lived a day or two after being beaten with a rod—or bastinadoed, as the expression may be understood to mean—it was only then that the death of the slave was not to be avenged. And why, again, but just because he was his master's money. For that proved the crime (even if we should so call what might be

more an accident than a crime) to be not murder, but manslaughter; and it reminds us at the same time that for this the master was punished already. He had punished himself; for he had destroyed his own property—thrown away his own money. If any say, surely the loss of money was not a sufficient punishment of manslaughter, I ask, How is manslaughter commonly punished in Britain? Is it not commonly by temporary imprisonment? And is not such imprisonment again considered equivalent to, and often remitted for, a fine—a payment in money? So that, after all Bishop Colenso's affectation of horror at the iniquity and cruelty of this law of Moses, it may easily be seen that the highly civilized, and professedly Christian, British nation, in the nineteenth century, acts upon precisely the same moral principles as those so plainly embodied and so graphically expressed in this short law.

But more than this: there was not only justice but mercy in this Mosaic law. For let it be remembered that the circumstance of the slave's living a day or two was just a rude and simple way of determining the important question whether his death could certainly be traced to his master's hand or not. And it was perhaps, in those days, the only way in which such a question could be determined; for the Israelites had not, like us, the means of deciding, by *post-mortem* examinations or otherwise, what was certainly the immediate cause of death. If any be disposed to allege that a day or two was too short a time for this purpose, I

reply, that if this law, as I believe, was intended also to regulate and moderate the operation of the law of blood revenge, then the shorter the time allowed the better; for it was the more likely to rescue many an innocent victim from the operation of that rude and bloody custom. It was, in this view, a parallel institution to that of the cities of refuge, which no one has ever doubted was a very merciful institution,—an appointment worthy of the God of mercy and love. For let it be remembered, again, that the operation of this law of blood revenge, like the blood feuds which formerly prevailed in our own land, was liable to be carried down from father to son, and from generation to generation, leading to endless bloodshed, and misery, and crime.

Before leaving the words of Bishop Colenso on this subject, notice for a moment the ingenuity (not ingenuousness) of the answer which he says he returned to the Zulu who was so horrified at this law of the God of Jacob. It may be safely asserted that, though Bishop Colenso had been meditating on the subject from that day to this, he could not have found or contrived a more direct or complete way than that which he adopted of striking a blow, not only at the Pentateuch, but at the whole Bible, and reducing all its contents at once to a heap of rubbish. What might he have said—even though ignorant of the true meaning and design of this law—if he had been disposed, “for his oath’s sake,” to maintain the authority of Scripture? He might have said that God gave some

laws to the Israelites, not because He approved of them, but "because of the hardness of their hearts" — "statutes which were not good, and judgments whereby they should not live;"* and perhaps this was one of these. Or, without "speaking wickedly for God," he might have made other apologies for a law he did not understand. But instead of this, what did he say? He tells us that he said, virtually, that Moses did not certainly know that he was inspired when he wrote these laws, but only thought and said so, and added the solemn expression, "Jehovah said unto Moses," to cover the pretence. And does not this make Moses as really a lying impostor as Mohammed or any other impostor ever was? And more than this, if Moses did not know when he was inspired, what reason have we to think that any of the Old Testament prophets or New Testament apostles knew it better than he? And if *they* did not know this, what is the whole volume of inspiration but a delusion and a snare? Thus, even at this early period of his difficulties and studies, the Bishop must have been far gone in scepticism, and the cord which bound him to the ordinary belief in the historical veracity of the Pentateuch must have been not only a very feeble, but also a very slippery one.

But he is sadly out in his facts and reckoning here as he is in many other places. For those laws of Moses, of which this was one, were not revealed to

* Matt. xix. 8; Ezek. xx. 25.

him by what is commonly called inspiration, but were communicated to him when he was with Jehovah forty days and forty nights on the mount, when he saw Him "face to face," and talked with Him "mouth to mouth." Was it ignorance, or unbelief, or what was it, that led to this mistake?

But enough: I now leave the question with yourselves—Whether this is a man, though a bishop, whom it will be safe to follow into the dark, dreary, desolate regions of infidelity into which he has wandered?—a man who is so weak or so deceitful as to say such things of himself; so ignorant or blinded with prejudice as thus to misrepresent the character of the laws of Moses; and who has, at the same time, so little honour or conscience as to remain under the solemn avowal that he "unfeignedly believes all the canonical Scriptures," when he is labouring to unsettle the faith of others, not only in a part, but in the whole of the volume of inspiration.

In conclusion, let me exhort all who hear me to give all diligence to understand and obey the warning of the text, and enjoy the blessedness which it promises. Let every Christian—let every young and inexperienced person especially—give good heed to this earnest and affectionate voice of the true "Shepherd and Bishop of souls," "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." There are times when it is comparatively easy to hold

fast the garments of the Christian faith and profession. Then there is no temptation to cast them off. But at other times—times of persecution, or of abounding infidelity—it is different; and the present threatens to be one of these times. It threatens to be one of those times which the Apostle who wrote the words of the text calls *a last time*: “Little children, it is *a last time*: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is a last time.” Be upon your guard then; look out for dangers and be ready to meet them. And for this purpose maintain your confidence in Scripture—the whole Scripture—as the Word of God. That is our grand security. We *need* an infallible guide in religion; and if Scripture be not such a guide, there is none on earth. In all other matters—in science, in politics, in all worldly affairs—man’s reason, and observation, and experience are sufficient to guide him; but in religion, he can know nothing and do nothing without first having a revelation from God—a revelation unfolding to him the character and will of God, and the way of salvation. And that revelation, to serve its purpose, or be of any value, must be *all* true and infallible. It will not serve its purpose if it be partly true and partly false—partly dictated by inspiration of God, and partly by the wisdom or folly of man. Such a Bible would be alike unworthy of God and useless to man; it would be “a mockery, and a delusion, and a snare.” Be persuaded, then, to maintain

your confidence in Scripture ; and for this purpose study it more, and seek to understand it better. Love it, lay it up in your hearts, practise it. No man, I believe, ever lost confidence in Scripture as the Word of God who understood it well—who had found Christ in it, and, through Him, the hope of eternal life. That man is a safe and happy, and the only safe and happy man. “Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful : but his delight is in the law of the Lord ; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season : his leaf also shall not wither ; and whatsoever he doeth shall prosper. The ungodly are not so ; but are like the chaff which the wind driveth away.”

LECTURE II.*

John v. 46, 47.—“Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?”

THAT there are many and great difficulties in the Bible, and especially in the earlier books of the Bible, will be at once frankly admitted by all who have much knowledge of these books, or any thing to do with their interpretation. These difficulties are of all kinds—theological and ethical, philological and philosophical, historical and prophetic, difficulties in regard to facts, and difficulties in regard to figures—and of those last, both what we call figures of speech and arithmetical figures, or numbers. As to the former, I confess I have never seen any commentary that has brought tolerable sense out of that language of good old Jacob (though I have no doubt that it contains some profound and far-reaching truth) concerning the Shiloh,—“Binding his foal unto the vine, and his ass’s colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk.” And as to the

* Delivered Jan. 11, 1863.

latter, I have no hesitation in saying that, if our faith in the Bible were to hinge on our being able to make out from it a consistent chronology of the events recorded in it, or to harmonize all the other numbers of which it speaks, very few indeed would or could believe in it. Few would have the time to search into such matters, and fewer still the talents and learning necessary for the task. I do not say that it would be impossible to do this, but only that it would be a great and difficult labour indeed, for which not one in many thousands of the readers of the Bible would be at all competent.

If any should ask, Whence are these difficulties, and why are they found in a book that comes from God, and is designed for the instruction, correction, and edification in righteousness of all classes of men?—it would take a long time and much consideration to give anything like a suitable reply. But permit me shortly to mention some of the most obvious sources of these difficulties.—Think of the antiquity of the whole Bible, and especially of the earlier portions of it. It is now by common reckoning thirty-three centuries since the books of Moses were written,—and what changes have taken place since then in the customs and manners, and in the modes of thinking and speaking of men! Who can reflect for a moment on this fact, and on the other fact, that the whole scriptures were written in other lands, in other languages, than ours, without seeing that in the very nature of things obscurities and difficulties must be found in them?

These obscurities and difficulties are part of the evidence of their antiquity and truth; for certainly a book that was all plain to us would have been very obscure and very useless to those for whom the Bible was first written.

Think again of the necessary brevity of the whole Bible, and especially the historical parts of the Pentateuch. Often you have the records of a hundred or a thousand years in a single chapter or two; and how can these records be free of difficulty, or at least of such statements as may furnish ground of difficulty to captious cavillers? Bishop Colenso is in the habit of saying, concerning certain answers to his difficulties, 'They are not found in the record.' But if all had been in the record which would have been necessary to preclude such cavils as his, the Pentateuch, or the book of Exodus alone, would have required to be many times larger than the whole Bible, and the whole Bible, constructed on the same principle, would have become so voluminous as to be useless: The world itself, to use the evangelist's popular hyperbole, would hardly have contained the books that would have been written. At any rate, instead of having a Bible which you can hold in your hand, and carry in your pocket, you would have had a whole library to wade through before you could have attained a complete view of the revelation of God. And this is no unimportant evidence of the divine origin of Scripture. Considered as a specimen of the *multum in parvo*, the Bible is a perfect miracle. Sure I am,

there is no other book in the world to be compared with it in this respect.

Another source of Scripture difficulties is the errors of transcription and translation, and even the thoughtless or wicked interpolations (the work of uninspired men) which have, in the course of so many ages, crept into the Bible, and which cannot now be detected and cast out. I believe the Bible to be as pure as the generality of ancient books, perhaps a great deal purer, for the providence of God seems to have watched over it with special care ; but without a continuance of stupendous miracles—without in fact the gift of inspiration, imparted to all who were engaged in the work of transcribing and translating it,—such errors and interpolations could not be prevented ; and it becomes us to bear this in mind when dealing with the apparent discrepancies or contradictions, and especially with the arithmetical difficulties of Scripture. We ought not lightly, on account of such things, to cast away our confidence in any part of the Bible. It is now generally believed by critics that the first eleven verses of the eighth chapter of John's gospel are an interpolation ; but are we on this account to lose confidence in the divine authority and value of one of the profoundest, richest, and most instructive of all the books of Scripture ? Surely not : and if such interpolations are found in one of the latest books of the New Testament—perhaps the very last that was written—can we rationally expect that the books of the Old Testament, and especially those of the Penta-

teach, the very first that were written, will be altogether free of them ?

I mention only one other source of Scripture difficulties at present, but I have no doubt it is the most fertile of all—the ignorance and self-conceit of readers and interpreters. This, indeed, is not in the Bible itself, but in the mind of the reader or interpreter. But does that make it the less productive of difficulty, or the less perplexing ? Far from it : it makes it manifestly more so ; for comparatively few men are more ready to trace a mistake to themselves than to the Bible. Even honest and believing interpreters, who are not seeking difficulties, are liable to this weakness ; and how much more those unbelieving or dishonest ones, who have set out on a voyage of discovery for the purpose of finding them ! Take an illustration of this : The very first objection which Paine, in his “*Age of Reason*,” brought against the genuineness and truth of the books of Moses—for his book had partly the same object in view as that of Bishop Colenso—was what appeared to him a glaring anachronism. In the 14th chapter of Genesis it is said that Abraham pursued the confederate kings, who had carried off his nephew Lot, to Dan. Now Paine could easily show, from the book of Judges, that the Israelitish city called Dan was not built till hundreds of years after the time of Abraham, and a very considerable period after the death of Moses. Here, then, was a stumbler for the priests, and a marrow-bone for the infidels. What could be clearer

than the inference that the book of Genesis was not written by Moses, and, as Bishop Colenso would say, was not 'historically true?' And what was the sole foundation for this objection? Nothing but the ignorance and self-conceit of its author. Paine was not sufficiently acquainted with the Bible, or the lands of the Bible, to know, and he was not sufficiently modest to suppose, that there was or might be another place called Dan existing in the days of Abraham, and that it, and not the Dan he thought of, was that which is mentioned in the history of Abraham.*

But to come to Bishop Colenso, and his arithmetical and other difficulties to be found in the Pentateuch :

* In his second volume, among the garbage raked together from various quarters, Bishop Colenso has given this objection of Paine's a place. The fact is enough to indicate the unity of spirit of the two men, and is far from being creditable either to the Bishop's candour or learning. How many instances of more than one place bearing the same name are to be found in Scripture! That there was a place named Dan, before the death of Moses, is proved by Deut. xxxiv. 1. This could not be Dan-Laish referred to in Judges xviii. 29, for it was in the land of Gilead, which Dan-Laish was not. This Dan in Gilead was probably that to which Abraham is said to have pursued the confederate kings, for it would be on the most direct route from Hebron to Damascus, beyond which he followed them, (Gen. xiv. 15). Even though Dan-Laish had then existed, it could not have been rationally supposed to be the place referred to in Genesis xiv. 14, seeing it would have been fifty miles at least out of the way both of the pursuer and pursued.

it will not be supposed that I propose to examine all these and endeavour to solve them. This would be a task for which I have neither the necessary learning nor the necessary time. It is far more easy, in this sinful world of ours, to create difficulties than remove them—to do mischief than to remedy it; and as Bishop Colenso seems to have taken nearly two years to frame his objections to the Pentateuch, it would take a much longer time to answer them all. But to examine and answer them all is not necessary, at least for my purpose. My thesis is, That Jesus Christ has authenticated the Pentateuch both as the writings of Moses and as true;—and my question is, Is Bishop Colenso the man to overturn this authentication, or our confidence in it, by proving that the Pentateuch was not written by Moses, and is not true? And I conceive it to be quite sufficient, as an answer to this question, to examine a few of his difficulties, and show of what character they are. Sure I am that this will be sufficient, even if it were necessary, to satisfy the mind and establish the faith of all who have confidence in Jesus Christ as “the faithful and true Witness, the Beginning of the creation of God, in whom dwells all the fulness of the Godhead bodily.”

But permit me to explain here that, when I say that Jesus Christ has authenticated the Pentateuch, I mean that He has done so only in its original and pure state. I do not mean that He has made himself responsible for any errors or interpolations that have

crept into it. If there be such, let them, as far possible, be discovered and cast out. If there be any misinterpretations or exaggerations of numbers, for instance, or any adulteration of the narrative by the insertion of spurious statements, or paragraphs, or sections, which neither Moses nor any other inspired man wrote, let all such, when detected, be summarily condemned and excluded from the canon. Nay, if even any whole book can be satisfactorily proved to be uncanonical, let it be taken from the Bible and added to the Apocrypha. No one will have more reason to be thankful for such a service than the intelligent and devout Christian. But this is a very different thing from that which the Bishop of Natal proposes. What he would have us to do is, on the ground of certain arithmetical and other difficulties which he has found, or framed, to reject the whole Mosaic narrative as a fable, and, of course, the authentication of it by Jesus Christ as either an ignorant or wilful misrepresentation.

Now what I propose is, to examine as carefully as I can some of the grounds on which he wishes us to come to this tremendous conclusion, and ascertain whether they are sufficient to bear it, and whether, therefore, we must necessarily cease to believe both in Moses and in Christ. I shall, for convenience sake, arrange the difficulties which I propose to consider in three classes.

I. Those which may be shown to be entirely or mainly of Bishop Colenso's own creation.

II. Those in regard to which, though not entirely of his own creation, he has ignored or rejected obvious considerations which go far to lessen or remove them.

III. Those from which, though they may be admitted to be real difficulties, he has drawn unwarrantable conclusions. I shall consider one or more difficulties of each of these classes.

And first, of the difficulties which I take to be of the Bishop's own creation—I shall notice, first, that which relates to the number of the Israelites at the time of the Exodus. It is not necessary that I should read much of what he says on this subject, for as I mean to grapple only with the principle on which he proceeds, it will be enough to quote a few sentences in which this principle is clearly stated. He says (p. 102):—

“In the first place, it must be observed, as already noted, that we nowhere read of any *very large families* among the children of Jacob, or their descendants to the time of the Exodus. We may suppose, in order that we may have the population as large as possible, that very few died prematurely, and that those who were born almost all lived and multiplied. But we have no reason whatever, from the data furnished by the Sacred Books themselves, to assume that they had families materially larger than those of the present day. Thus we are told in Gen. xlv. that Reuben had 4 sons, Simeon 6, Levi 3, Judah 5, Issachar 4, Zebulun 3, Gad 7, Asher 4, Joseph 2, Benjamin 10, Dan 1, Naphtali 4.”

And again (p. 103),

“The twelve sons of Jacob, then, as appears from the above, had between them 53 sons, that is, on the average, $4\frac{1}{2}$

each. Let us suppose that they increased in this way from generation to generation. Then in the *first* generation, that of *Kohath*, there would be 54 males, (according to the story, 53, or rather only 51, since Er and Onan died in the land of Canaan, ver. 12, without issue,)—in the *second*, that of *Amram*, 243,—in the *third*, that of *Moses* and *Aaron*, 1,094,—and in the *fourth*, that of *Joshua* and *Eleazar*, 4,923; that is to say, instead of 600,000 warriors in the prime of life, there could not have been 5,000.”

Now what I count the principle, and the vicious principle, in this sort of reasoning or calculation is, that, forgetting that God had sent the Israelites into Egypt for the very purpose of being preserved and increased there, Bishop Colenso takes it for granted that He must needs increase them, at the same rate at which the sons of Jacob had increased in Canaan, or at any other rate to be derived from any preceding part of their history; and also that the whole families of Israel had only four generations to increase in. I perfectly agree with him that the time of their residence in Egypt was only 215 years. All who question this, seem to me to contradict the plain language of Scripture. I agree also that men of the 4th generation, from the sons of Jacob, entered into Canaan with Joshua. And perhaps this is sufficient to satisfy all that is required by the promise to Abraham—that in the fourth generation his descendants should come hither again.* But whether it be so or not, (for that promise may be explained in other ways,) I deny

* Gen. xv. 18.

that it warrants us to suppose that the Israelites generally did not marry till they were more than 50 years of age, and that they all passed through only four descents in 215 years. Why, Joshua, the leader of Israel into Canaan, was himself, so far as we can learn, of the 10th generation from Joseph;* and his case, I am inclined to believe, would be nearer the general mark than that of some of the families of Levi and others, which Bishop Colenso has adduced. Or suppose these two numbers (4 generations and 10 generations) the extremes—then the average derived from them would be seven generations; and that would make the length of each generation the same, or even greater than it had been for more than two centuries before the birth of Terah the father of Abraham, and very nearly the same as it is reckoned still.

But there is a far deeper and more serious objection to Bishop Colenso's principle, than any such reckoning about the number of generations, which at the best must be greatly conjectural and insecure. I have to remind you of a fact concerning the Israelitish nation and its growth which all Scripture and all history attest, but which Bishop Colenso has altogether ignored. He has not denied it, so far as I have observed, but all his data and suppositions and calculations on this subject run in the very face of it. It is this, that the seed of Abraham and of Jacob, were a "peculiar people"—in some respects a supernatural

* 1 Chr. vii. 20-27.—Hales's Chron., Vol. ii., 145, n.

people, whose origin and history, whose increase and diminution were not regulated by the laws which govern those of other peoples, but by that peculiar and supernatural and covenanted providence, under which God himself had intimated to their fathers, that He would place them. Do you ask where is the evidence of this, apart from Scripture? I answer, you have it before your eyes. There the Jews still stand before you, a peculiar people, dispersed among all nations, yet separate from all nations, and testifying by all their character and history, as clearly as if it were written on their countenances, that they have not been providentially treated as other peoples, nor trained as other peoples; but have, from their beginning hitherto, been a peculiar people, "dwelling alone, and not reckoned among the nations."

Let us remember one or two facts concerning their origin and early history, that we may see how vain it is to reason about their increase on the ground of what is called "natural law," or ordinary experience in other cases. Abraham was 100, and Sarah was 90 years old before they had a son—according to all natural law and ordinary experience, we should have said they would never have a son. But they had a son—not a "child of the flesh, but of the promise,"—and that son became the root of the whole Israelitish nation.

Again, Isaac was 60 years old, and had been twenty years married, before he had a child. From all ordinary experience we should have concluded that, probably at least, he would die childless. But again the

dictates of nature and experience were contradicted, and Isaac had two sons, one of them, at least, the child of prayer, and the heir of the promises. And here it may be remarked, by the way, that the birth of Jacob and Esau ought to check some other reckless speculations of the present day, beside those of Bishop Colenso. For how often are objections to Scripture drawn from the different bodily conformation and complexion of what are called "different races" of men? I suspect that almost as great a difference in these respects was to be seen in these twin sons of Isaac, as exists now between the Caucasian and the Malay. But however this may be, *there* the children were, laughing to scorn all calculations founded on ordinary experience or natural law.

Once more, Jacob, according to the common chronology, was well on to eighty years of age before he had a wife, or could have a son; and what then, according to the principles on which Bishop Colenso forms his data, and rests his calculations, should have been our conclusion in regard to him? Certainly that he could not be expected to have either son or daughter; and that for any thing that nature could do, or ordinary experience teach, God's promises to Abraham must have failed, and the seed of Jacob never existed. But what again was the fact—a fact attested not only by all Scripture, but also, through its division into twelve tribes, by all the future history of the Israelitish nation? In a very short time Jacob had twelve stalwart sons, and at

least one daughter; and these sons became the fathers of "the many thousands of Israel."

Now, either Bishop Colenso believed all this peculiar history of the patriarchs, or he did not. If he did *not*, then he ought to have said so; and, beginning with Abraham, he ought to have given us some idea of the true patriarchal history down to the time of the migration to Egypt. But if he *did* believe it, then why has he ignored and contradicted all the lessons it is fitted to teach?

Observe his method of procedure. He wishes to prove Scripture inconsistent with itself, as well as with ordinary experience or natural law, and thus to prove its incredibility. To do this, he takes only so much of it as suits himself, interpreting it in his own way, and so brings out a conclusion in startling opposition to the facts attested by the record. For instance, God had promised to Abraham and Jacob that their seed should be as the stars of heaven, and as the dust of the earth for multitude.* For the trial of their faith the fulfilment of this promise was long delayed; but, as we are told by Stephen, "the time of the promise" came when the Israelites were in Egypt, and "the people grew and multiplied."† What Moses says of this fulfilment of the promise is, that "the children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them:"‡ an increase evidently, if there be meaning in words, as rapid and marvellous

* Gen. xv. 5; xxviii. 14. † Acts vii. 17. ‡ Exod. i. 7.

in the end as it had been slow at the beginning. But 'No,' says Bishop Colenso, 'there *was* nothing, and *could be* nothing marvellous in the case. We must judge of the end by the beginning. We nowhere read of any very large families among the children of Jacob, or their descendants, and we must judge accordingly. Either there was no promise of God on the subject, or God could not or would not, for the fulfilment of his promise, make the Israelites multiply faster than other peoples, or than He had multiplied their fathers in Canaan. He could give only four-and-a-half sons to each Israelitish father, and that only four times repeated in 215 years. And there you have the whole result,—less than 5,000 *warriors*, or men upwards of twenty years of age.' Now what is this kind of reasoning? Is it not arrant trifling? Or is it not worse, "replying against God," or even denying the power or the being of God?

Why, on this principle you may make anything you please of the number of the Israelites at the time of the Exodus. Bishop Colenso has reduced them to 5,000 adult men; I will undertake by another, but equally warrantable application of the principle, to reduce them to *five*. And I shall show you how. From the time when Abraham received the promise that his seed should be as the stars of heaven for multitude, to the time when Jacob went to Padan-Aram to seek a wife, according to the ordinary chronology, about 160 years had elapsed. And what, according to the inspired record, was the number of the descendants of

Abraham in the line of Isaac then? Just three persons,—Isaac himself, and his two sons, Jacob and Esau. Esau indeed did not properly belong to the promised seed, but he was the son of Isaac, and therefore we take him in. Now from this latter time to the Exodus was another period of 270 years; and if God was obliged to increase the descendants of Abraham at the same rate as before, or if we must calculate that increase as the Bishop of Natal has done, what ought to have been their number at the Exodus? It is a plain question of the rule of three. If 160 give 3, what will 270 give? The answer is, just 5 and a fraction.

On the other hand, however, taking another starting point, (for the whole mystery lies in it,) and other data furnished by the history, but applying again the self-same principle, you may make the Israelites at the Exodus more than a hundred millions of grown-up men above twenty years of age; and I shall show you again how. When Jacob was about eighty years of age he had not a single son upwards of twenty years of age. Nay, probably, he had not a son of any age. But thirty-three years after, when Joseph was twenty-two, he had eleven sons, all upwards of twenty years of age. Well, from that period when Joseph the youngest of the eleven sons was twenty-two, and when several of the sons of Jacob must have had infant children of their own, on to the time of the Exodus, there would be seven periods of thirty-three years each. Now, saying nothing as to the greater likelihood of young men

between twenty and forty years of age having numerous families compared with an old man of eighty, all I say is, that God was able, if he pleased, to continue the same rate of increase to the sons and their descendants, which Jacob their father had enjoyed, down to the period of the Exodus. And if he had done so, what would have been the number of adult men then ? To make the calculation simpler, let us give up one of the eleven sons of Jacob, and suppose there had been only ten ; then you can count the number as easily as you can count your fingers. The ten sons of Jacob, would, in the first period of thirty-three years, have had one hundred sons above twenty years of age.

These in the 2d period would have had	- - -	1000 ;
These in the 3d period	- - - - -	10,000 ;
These in the 4th period	- - - - -	100,000 ;
These in the 5th period	- - - - -	a million ;
These in the 6th period	- - - - -	10 millions ;
And these in the 7th period	- - -	100 millions.

And observe, these 100 millions are all sons of one generation, and all above twenty years of age. By leaving out Jacob at first, and all the fathers afterwards we have been speaking only of the sons, upwards of twenty years old, produced in each period of thirty-three years. So that if you take in the fathers and grandfathers who may have been alive at the time of the Exodus, I know not how many millions more you must add to this number of adult men, probably 8 or 10 millions at least. But keeping by the number of 100 millions, *that* is more than 166 times what

Moses tells us they were,—namely, 600,000 men above twenty years of age, able to go forth to war.

And what now are we to say of Bishop Colenso's 5000 warriors, as the largest number of Israelites at the time of the Exodus which the narrative warrants us to believe in? (for by another calculation he brings them down to thirteen or fourteen hundred.) One or two other remarks may be made on it. Bishop Colenso believes the narrative of the first chapter of Exodus. At least he reasons from it, when it suits his purpose, in support of his own conclusions. Now, what does it tell us of the growth of the Israelites in Egypt? It tells us that between the death of Joseph and the birth of Moses the children of Israel increased so rapidly that Pharaoh and the Egyptians became alarmed, and took measures to check their growth. First, they made their lives bitter with hard bondage; but that would not serve the purpose—for "the more they were afflicted, the more they multiplied and grew." Next, Pharaoh sought to persuade the Hebrew midwives to kill every Israelitish man-child at the time of his birth; but neither would that serve the purpose of the Egyptians—for "the midwives feared God, and did not as the king of Egypt commanded." And next, the king of Egypt sent forth his decree—the most barbarous, the most cruel, the most fiendish decree we read of in all the history of our lost and miserable world—(that of Herod, to kill all the children of Bethlehem, was nothing to it)—the decree, namely, that "every son born to the Israelites should

be cast into the river." Well, what awful increase was it, according to Bishop Colenso, that drove Pharaoh and his people to such extremities? What was it that so alarmed the greatest monarch and greatest nation of the time? Let us see. That increase was *before* the birth of Moses, who was of the bishop's *third* generation, and must therefore have been witnessed in the *second* generation; and what was the number of the adult males of Israel then? Just 243! Yes, according to the calculations of this arithmetical bishop, Pharaoh must have been deprived of all his propriety and self-possession, and goaded to monstrous injustice and cruelty, by the fact that there were 243 peaceful and unarmed shepherds in his dominions, whose alarming numbers he could by no means keep down!!

And even this is not all. The same context, from which the bishop draws arguments when it suits his purpose, tells us that the land of Goshen even then was "filled" with the children of Israel. Now, the land of Goshen may be stated, roundly, to have been about 100 miles in length by 50 in breadth, and therefore to have contained 5000 square miles. Suppose now that 7 be added to the 243, so as to make the number of the Israelites 250, the result will be that the land was "*filled* with them," when a single grown-up Israelite was to be found in every 20 square miles!

Such are the absurdities to which the Bishop's calculations have reduced him—to which, at least,

faith in his calculations would reduce us. And I leave it now to every one to say for himself whether this difficulty about the number of the Israelites at the Exodus be not a difficulty of the Bishop's own creation ?

True, it has been felt by others also; but never, I will be bold to say, by any reader of the Bible who firmly believed in God's promises to Abraham and Jacob, or in his covenanted providence to their seed. No one believing these, and keeping them in mind, and knowing that "whatsoever pleaseth the Lord that doeth He in heaven, and earth, and in the sea, and in all deep places," can have any difficulty in the matter. He will rest in the plain statements of Scripture until it can be shown that they have been either altered or interpolated; and he will remember that throughout all Scripture these statements have been repeated and appealed to as true. Thus Moses said to the Israelites themselves, forty years after the Exodus, when their numbers were nearly the same: "The Lord your God hath multiplied you, and behold ye are this day as the stars of heaven for multitude: the Lord God of your fathers make you a thousand times as many more as you are, and bless you as he has promised you."* Again, the Psalmist says: "He increased His people greatly in Egypt, and made them stronger than their enemies."† And so in other Scriptures, not forgetting the testimony of the apostle: "Therefore sprang there even of one, and him

* Deut. i. 10; x. 22.

† Ps. cv. 24.

as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.”*

The preceding remarks will apply to other arithmetical difficulties in Bishop Colenso’s volume, such as those found in the numbers of the Danites and Levites.†

But it is time to pass to another of the Bishop’s self-created difficulties ; and the next I propose to notice, which is even more glaringly of his own making than that which we have considered, relates to the “number of the first-borns in Israel, compared with the number of the adult males.” This, like the former, is a difficulty on which he lays great stress, and as to which he notices and answers, and, as he thinks, refutes what has been said by others. You will at once perceive what the Bishop’s difficulty is from the following paragraphs, which contain his exposition of it:—

“All the first-born males, from a month old and upwards, of those that were numbered, were twenty and two thousand two hundred and threescore and thirteen. Num. iii. 43.

“Let us see what this statement implies, when treated as a simple matter of fact. For this purpose I quote the words of KURTZ, iii., p. 209:—‘If there were 600,000 males of twenty years and upwards, the whole number of males may be reckoned at 900,000, [he elsewhere reckons 1,000,000,] in which case there would be only *one* first-born to *forty-two* [forty-four] males. In other words, the number of boys in every family must have been on the average *forty-two*.’

“This will be seen at once if we consider that the rest of

* Heb. xi. 12.

† See *Appendix, Note A.*

the 600,000 males were *not* first-borns, and, therefore, each of these must have had one or other of the 22,273 as the first-born of his own family,—except, of course, any cases where the first-born of any family was a *daughter*, or was *dead*, of which we shall speak presently.

“And these were not the first born on the *father's* side, as MICHAELIS supposes, so that a man might have many wives and many children, but only one first-born, as was the case with Jacob himself. They are expressly stated to have been the first-born on the *mother's* side—‘all the first-born that openeth the matrix,’ Num. iii. 12. So that, according to the story in the Pentateuch, *every mother of Israel must have had on the average forty-two sons!*”

Now, though no absolute impossibility, it is certainly a very improbable thing, that every mother in Israel had on the average forty-two sons. But from what does this conclusion arise? Solely from the explanation which the Bishop gives to the expression, a *first-born son*. He refuses to confine this expression in this case to the rising generation—those who were still children in the houses of their parents—and contends that it must include all who had ever been first-born sons, to whatever generation they belonged. He argues that children, fathers, grandfathers, and great grandfathers, if still alive, and if they had, in their younger days, been the first-born of their own parents, must be included here. No wonder, then, that the mothers must have had so many sons, if fathers, grandfathers, and even great-grandfathers are to be included in the number.*

* If any should fail to see that this is really the effect of

The Bishop virtually takes up this objection to his explanation of the term first-born, for he answers the allegation that no heads of families were included among the first-born who were to be redeemed, but only their children. And what does he say to it? His answer is that this is a mere assumption, not warranted by anything that is found in the Scripture. Now, let us grant for a moment that it is a mere assumption: it is no more so than his own interpretation of the term *first-born* is. Scripture does not expressly tell us of what generation the first-born that were to be redeemed were. It was enough that those should know this who had to number them—it was enough that they should understand whether they were to number first-born children of the rising generation alone, or those of former generations also. But I contend that the former is the natural meaning of the expression, and the only natural meaning which in the circumstances it could bear. For the term *first-born* is plainly a relative term. It means the first-born of some father and mother, or some family: and in this case, when they were to be redeemed, it must be limited to the first-born of existing families. Take in the father and grandfather of an

the Bishop's explanation of the term first-born, they may perhaps see it thus:—The number of the first-borns, according to the explanation, determines the number of mothers; then the whole number of males is divided among these mothers as sons, including, of course, fathers, grandfathers, &c., and their own husbands also.

existing family because they had been first-borns in their own day, and you run into absurdity and nonsense. For whose first-born is the head of a family now, his father being dead, and his father's family dispersed? Is he his own? Is he the first-born of his own house? Or suppose a first-born father residing in his first-born son's house, and that first-born son having, like his ancestor Jacob, four wives, each of whom has had as yet but one son; here are six males in one house with none besides but the mothers, and all of them are first-borns! Whose first-born was the father? Who was to redeem all these? Or how was the redemption to be accomplished in such a case? It would be easy to ask many such like questions, founded on the Bishop's interpretation.

But let us return to Scripture. The Bishop says that the view we take is unwarranted by anything to be found in Scripture. I deny this. I say that Scripture clearly enough defines who were meant by the first-born that were to be redeemed, and does so in the very verse following that which he has cited to support his own view of the matter. He cites for this purpose Num. iii. 12: now, if he had read on, he would have found in the 13th verse both the reason for the redemption of the first-born, and a sufficient indication of the persons who were meant. That verse reads, "Because all the first-born are mine: for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born of Israel, both man and beast: mine they

shall be: I am the Lord." Now all I have to ask as to this hallowing of the first-born is, Was it to have the power of an *ex post facto* law? Was it to go back and include all that ever had been first-born in former generations — fathers, grandfathers, and great-grandfathers in Israel? Or was it to include only those who were first-borns *on the day* mentioned — *i. e.*, first-borns of the then rising generation; and then, afterwards, the first-borns of all future generations? Most certainly the latter is the only rational interpretation of that verse; and it clearly defines the class of persons who were to be numbered as first-borns, and therefore redeemed.

Accordingly, as if to show more unquestionably that children or young persons only were meant, they were to be numbered "from a month old and upwards." And further, if anything could add to the certainty of this conclusion, it would be the fact that these first-born of Israel, who were hallowed to God on the day of Egypt's doom, are set over against the first-born of Egypt, who were then destroyed, and must be supposed therefore to have been of the same class, the same age. And who were included in the first-born of Egypt on that awful night of the Lord? Were fathers, and grandfathers, and great-grandfathers, as well as children, involved in the terrible catastrophe of that night? By no means: many a father in Egypt may have been a first-born in his day, but it was not he, but *his* first-born that perished. Pharaoh, for instance, had been, in all

probability, the first-born of his father, seeing he succeeded to the throne; but Pharaoh himself did not die, but only his first-born son. For "it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat upon the throne, to the first-born of the captive that was in the dungeon, and all the first-born of cattle."

Well, this question as to the meaning of the term *first-born*, in this connection, being, we trust, satisfactorily settled, the question remains, What effect has it upon the Bishop's calculations? And the answer is, that it has a most material effect. He calculated the proportion of the first-born to the whole number of males of all ages, 900,000 or a million, when he should have taken their proportion to the number of male children, or young persons of the rising generation, say 300,000, at the utmost. We can, of course, but guess the number; but this we reckon a sufficiently high estimate. And that would at once reduce the number of sons, which each mother in Israel, of that generation at least, required to have, from 42 to 14; a very important reduction evidently, for there is no improbability in the supposition that mothers in Israel would often have that number of sons.

Then, if we suppose polygamy to have less or more prevailed in Israel at this time—that also would reduce the proportion of the first-born. Bishop Colenso says, "No;" for he contends, in opposition to

Michaelis, a man of infinitely more knowledge on such subjects than he can pretend to, that polygamy would have no effect, because the first-borns spoken of are expressly stated to have been those on the mother's side—"all the first-born that openeth the matrix," (Numbers iii. 12). But there is another question that must be asked and answered, before this can sustain his conclusion, namely, What mothers must be supposed to be meant? Whether those only who were the proper, legitimate wives of their husbands, according to the original and only Divine marriage law; or, wives and concubines also? We contend that the former alone are to be supposed; for to suppose God to have hallowed to himself the sons of the latter class of mothers—making them equally a part of His own peculiar inheritance, and therefore to be redeemed—would be to suppose Him to have given a direct and solemn sanction to the violation of His own law; which, we may be sure, He would not do. He tolerated polygamy, as He did slavery, but He did not sanction it. He never set the seal of His approbation upon it. We know of no instance in the Abrahamic family in which the son of a concubine inherited the temporal rights and honours of the first-born; and much less can we suppose that such a son would be advanced to the spiritual dignity, the priesthood: and *that*, we must remember, was really the question here; for these first-borns being redeemed, the tribe of Levi were to take their place.

But not to enlarge, I would only remind you further on this point, that there is an express law of Moses which seems to settle this question as to the effect of polygamy. It is contained in Deuteronomy xxi. 15-17, and may be stated shortly thus: that when a man had two wives, one loved and the other hated (like Rachel and Leah), and when his eldest son was the child of the latter, he should have no power to transfer the birth-right to the son of the former. Now if God, by Moses, required His people to act on this principle, may we not safely conclude that he would first establish the principle by acting on it himself? It seems plain, then, that polygamy would undoubtedly tend to diminish the number of first-borns that were to be redeemed, in comparison with the number of other sons. Three mothers in a family, for instance, would require to have only about four and a-half sons each (Bishop Colenso's chosen rate) to give fourteen sons for one first-born.

There are other considerations that might have been adduced on this subject, to show how unsound, or at least unsafe, the calculations of the Bishop in reference to it are. He himself allows for cases in which the first-born might be dead. In other cases, the eldest child of a family would be a daughter; and then, probably at least, there would be no first-born son to be redeemed in the family at all. Nor is it presumptuous to add, that there may have been peculiar causes in operation among the Israelites, to

diminish the proportion of the first-borns referred to, of which we know nothing. Bishop Colenso reasons as if the grand object and design of Scripture were to give us information on subjects of this description—statistical information—while nothing can be more certain than that these subjects are introduced only incidentally, so far as necessary for higher ends; and therefore that the information thus given is neither complete, nor in all cases very clear. How, indeed, could it have been so, unless the Bible histories had been a thousand-fold more extensive and minute than they are?—But I have said enough, I trust, to show that the difficulty in regard to the number of the first-born which Bishop Colenso has found in the Pentateuch, and of which he tries to make so much, is mainly of his own creation, and that it need not stumble any one who has confidence in Jesus Christ as the “Faithful and true Witness,” himself “the First-born among the many brethren,”—“the Beginning” also and “First-born from the dead, who in all things has the pre-eminence.”

I shall only in the present lecture notice, and that very shortly, a third difficulty relating to the numbers of the Israelites as spoken of in the Pentateuch: “the number of the Israelites as compared with the extent of the land of Canaan.” This is a difficulty not only of Bishop Colenso’s own creation, in the sense in which I use the expression, but apparently an entirely *original* one. I know of no author who

has started it but himself. Of its character I shall leave you to judge, after it has been stated and exposed.

The passage on which the Bishop finds it is Exod. xxiii. 27-30, containing the following promise of Jehovah to His people: "I will send my fear before thee, and I will destroy the people to whom thou shalt come; and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee. *I will not drive them out before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.* But by little and little I will drive them out from before thee, until thou be increased, and inherit the land." Now what does Bishop Colenso make of this? He takes "the whole land as divided among the tribes *in the time of Joshua*, including the countries beyond the Jordan," and argues that, as it contained only 11,000 square miles, and as the Israelites were "more than two millions of people," their country would be as densely peopled as the agricultural counties of England—Norfolk, Suffolk, and Essex—and twenty times more so than the colony of Natal. And as neither England nor Natal is in any danger of being overrun by wild beasts, how can it be believed that there was any such danger in the case of Canaan? These are not the Bishop's words, but they are a fair statement of his argument against the credibility of the Mosaic narrative—in this case

against the credibility of the words of Jehovah himself.

Now mark carefully how this difficulty arises. It has no foundation in Scripture, but only in Bishop Colenso's mutilation of Scripture. He does not quote the whole statement on the subject, but stops short before he comes to the verse which contains the definite description of the territory referred to. That verse, the 31st, says, "*And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river; for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.*" Here is the description of the promised territory to which the previous verses referred; and surely common honesty, not to speak of that supreme devotion to truth which Bishop Colenso so frequently professes, demanded that this verse should have been quoted; for when it is considered, his objection is without the shadow of a foundation. What was the extent of the territory thus promised to the Israelites? I am prepared to prove that instead of 11,000, it must have contained about 56,000 square miles: that is more than five times the extent which the Bishop allows. All this territory was not possessed by Israel in the days of Joshua. It was never fully subdued or occupied by them till the days of David. But this was the extent of the land promised to them—first to Abraham, and now again to Moses—and, therefore, that to which the words of Jehovah, on which Bishop Colenso

founds his difficulty, referred. We cannot, of course, say whether he knew this or not; but for his own sake, and his reader's sake, he should have gone on and quoted the whole passage. For, notice the strange complexion of his argument: 'Because the Israelites, in the days of Joshua, were perfectly able to people a fifth part of the promised land, so as to keep it clear of wild beasts, therefore the promise that they should not receive the whole land at once, lest they should not be able so to people it, is incredible:' in other words, '*The begun, literal fulfilment of the Divine promise is a clear demonstration of the falsehood of that promise.*' Such is the logic of this calculating and critical devotee of "the Truth," by which he endeavours to persuade Christian men that the books of Moses are an incredible romance, and the authentication of them by Jesus Christ an ignorant mistake.*

* It is plainly ridiculous to suppose the Israelites, in the days of Joshua, equally able to destroy wild beasts out of their land as the inhabitants of England or the colonists of Natal of the present day. The latter possess fire-arms, horses, and other means of clearing a country and keeping it clear of wild beasts, of which the former had none. Palestine also supplied a much more complete and extensive cover for wild beasts than either England or the colony of Natal. And from this cause, doubtless, the Israelites seem to have been unable to keep even the small portion of the promised land, which they possessed from the beginning, completely free of wild beasts. For how often in all the Old Testament history do we read of these beasts being found in

In conclusion, let me exhort you then to cleave to the testimony of Jesus Christ on this subject, and on all subjects, whoever may gainsay or endeavour to falsify it. Especially let me exhort you to come to Him as a Saviour, that you may obtain eternal life through Him, and may have that strongest and best of all inducements to repose and rejoice in all His words. Believe in the Lord Jesus Christ that you may be saved. And for this purpose you must believe in the writings of Moses also. How forcibly is this stated in the text. "Had ye believed Moses," said Christ to the Jews, "ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" This holds true of us as well as the Jews. We cannot believe in Jesus Christ—we cannot know Jesus Christ—without believing the writings of Moses. The person of Christ, the office of Christ, the work of Christ, as an atoning Saviour, can never be well understood without the light cast on them by the writings of Moses. The Pentateuch is the basis not only of the Old Testament, but also of the New, and to lose our faith in it is to let go all Christian faith and hope, and fall back into the darkness of heathenism, or into the blackness of darkness of universal scepticism.

the land? Samson, David, David's chief heroes, and others, are celebrated for their single-handed encounters with lions, bears, and other wild beasts. Solomon speaks of "the lions' dens and mountains of the leopards" as existing in his day: and so in other Scriptures.

LECTURE III.*

“The word of the Lord is tried.”—Ps. xviii. 30.

ONE thing that is not unlikely to render Bishop Colenso's volume very imposing and misleading in the case of multitudes, is the great deference and devotion to Truth which its author affects. Professions like the following are of frequent occurrence in the preface and other parts of the volume:—“Our duty surely is to follow the Truth wherever it leads, and to leave consequences in the hands of God. God's will be done. The law of Truth must be obeyed.” Now, besides that Bishop Colenso is already self-convicted of one of the most treacherous violations of the law of Truth that can easily be conceived—that of occupying a position in which he solemnly binds himself to maintain and teach a creed which he disbelieves and repudiates—besides this, there seems to be something in the peculiar constitution or temperament of his mind that renders such professions of devotion to Truth almost ludicrous. Let him take up any Scriptural subject, however true, and grand, and venerable in itself, his idiosyncrasy immediately leads him to turn aside from what is true, and grand, and venerable in it, and concern himself with something questionable,

* Delivered January 25, 1863.

or difficult, or inconceivably little, which he has found or fancied in the inspired narrative in reference to it. He is especially prone to this, if he can thereby introduce any process of arithmetic or of mensuration into the interpretation of the Word of God.

That in saying this I neither misrepresent nor caricature him, will be evident when I tell you what he says of the institution of the passover. Here three grand subjects naturally present themselves, sufficient to interest if not to solemnize any ordinary mind: 1st, The redemption of Israel, which the passover was designed to commemorate, the greatest event of its kind in all the history of our world; 2d, The commemorative festival itself, which has been and continues to be observed by the Jews from the days of Moses even until now; which was observed also by the God-man and his little family on that eventful night in which he was betrayed, and which, on this account, has in the sacred season of Easter left its memorial among almost all the nations of Christendom. And then 3dly, there was the faith displayed by Moses in appointing, and the Israelites in observing, the passover, to celebrate a redemption which was still future. This was so remarkable a display of faith in God, that it has obtained a place on that noble monument of the achievements of ancient faith, the eleventh chapter of the epistle to the Hebrews: "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them."

But what does Bishop Colenso make of the Mosaic narrative concerning the institution and observance of the passover? Why, passing over all these things, as if he had not the faintest glimmering of either their truth or their importance, he sets himself to show that that narrative must be an incredible fiction. And how? First, by a contemptibly shallow and perverse, if not dishonest, criticism, he makes the directions given by Jehovah for the observance of the passover to have been given the same day on which the feast was to be observed: so that there could be only twelve hours (for the Bishop is very definite as to the time) for the circulation of the intelligence among all the people, and for all necessary preparations for the observance. The criticism is to this effect—Because Jehovah, in giving his commands to Moses, says, “I will pass through the land of Egypt *this night*, and smite all the first-born in the land of Egypt, both man and beast”—therefore the command must have been given on the same day (why not the same night?) on which the passover was to be observed. Now, to say nothing more on the point, I have to mention that there are at least half-a-dozen of instances in the same chapter in which the same expression in the original occurs, and in which it *must be* and *is* interpreted as meaning, not the same day or night on which the thing was spoken, but the same day or night which had already been spoken of,—the *self-same day* or *night*, as our translators have rendered it, which had already been mentioned in the preceding part of the narrative.

But this is only the first step of the Bishop's demonstration of the falsehood of the Mosaic narrative. He next numbers the lambs which the Israelites must have required for the keeping of the passover, which he makes 150,000; and this he does, not because of there being any difficulty in their finding so many lambs, but solely that he might calculate how many sheep they must have possessed, which he makes two millions;—not that there is any great difficulty in supposing that two millions of pastoral people might have two millions of sheep, but this calculation was necessary that he might measure the ground required for grazing so many sheep. And here we are regaled with reports from sheep farmers all the way from Australia and New Zealand, as well as Natal, informing us how many sheep may be grazed upon an acre of land. And all for what purpose? For the sole purpose, apparently, of proving that when the Divine command was given for the observance of the passover, many of the Israelites would be too far scattered over the land of Goshen feeding their sheep, to make it possible for them, in the space of twelve hours, to be warned and collected for the observance of the feast. Now, was there ever such laborious trifling heard of before? Much that is childish and inane is to be found in books of biblical criticism and interpretation; but I do not believe that, since that science began, there was anything ever written and printed to match, or at least to outmatch, this specimen. Yet this is of a piece with all that the Bishop

says of the passover and the Exodus, and indeed of almost all other matters brought before us in his volume.

The directions in regard to the passover must have been conveyed to the Israelites at least four days before its observance; for the passover-lambs were to be selected on the tenth day of the month—the observance being on the fourteenth. But the probability is (a probability suggested at least by the narrative)* that they were given at the beginning of the month—thus giving the Israelites twelve days, instead of twelve hours, to prepare both for the observance of the feast, and for the Exodus from Egypt, which was immediately to follow. For let it be remembered that from the day when the Passover was commanded, the day and hour for the flight from Egypt also were fixed.—On the morning after the Passover the Israelites were to leave their various dwellings, and to hasten to a common rendezvous, namely, Rameses, which was situated about the centre of the land of Goshen.—And we may easily conceive what a people, thirsting for liberty, sighing for liberty, straining, “like greyhounds in the leash,” for the moment of release, might do in twelve days, in preparation for liberty. Bishop Colenso makes it a difficulty where they would get tents in the wilderness. Surely twelve days were sufficient to enable every family to provide itself with a tent, if indeed the Israelites generally would not be so provided already:

* Ex. xii. 2; Kitto's Pict. Palest., &c.

especially considering the simple construction of an Oriental tent—a few stakes and cords with a piece of coarse cloth. It is a still greater difficulty with him how they would carry their tents. But surely twelve days were sufficient to allow them to bring home, from any part of the land, as many camels and oxen, and other beasts of burden, as would be necessary for the purpose, and so have all things so prepared by the day before the passover, as to require the shortest possible time for lading the beasts and setting out, next morning. But there was another difficulty still: How could the Israelites, summoned, as the Bishop says, at midnight, at a moment's notice, do what they were commanded to do, namely, borrow, or ask, jewels of gold and silver, and raiment from the Egyptians, and so spoil the Egyptians? To which we answer again, twelve, or even two or three days, afforded plenty of time for doing this. And let it be remembered that this command, at least, the Israelites had received at the very commencement of the contest between Moses and Pharaoh, perhaps twelve months before the Exodus.

But, passing from these things, permit me to mention a fact which would greatly aid the Israelites in all these preparations, and in many other points of view. It is a fact which, I think, can be clearly established from the inspired narrative, though no commentator, so far as I have observed, has noticed it, that the two last and heaviest plagues of Egypt were inflicted in immediate connection with each

other. The three days of supernatural darkness, putting a stop to all labour and energy among the Egyptians, and filling them with profoundest terror, immediately preceded the night of the destruction of the first-born. There was no interval between them : the last of these days of darkness and dismay ushered in the night of still more tremendous darkness and sorrow. And how would this circumstance operate ? It would obviously allow all Israelites that might be in the service of the Egyptians, or that might be occupied in any public works throughout the land of Egypt, to return to their own families, two or three days before the Passover, so as to be all present at the feast, and ready for the flight. Nay, it would not only set them at liberty, but drive them home ; for, as there was light in all the dwellings of the Israelites, every one who possibly could, whether Israelite or Egyptian, would forsake the abodes of darkness, and take refuge in the habitations of light. And there is another part of the history which this fact may sufficiently explain. In the third chapter of Exodus, it is said, "That every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment : and ye shall put them upon your sons," &c. Now, there is a difficulty here in seeing how the Israelites could have Egyptian ladies—as is evidently taken for granted—women who had jewels of gold and silver and fine raiment in their possession—sojourning with them in their houses. But the three

days of darkness immediately preceding the night of the Passover sufficiently explains the matter. For nothing could be more likely than that Egyptian women, even the most wealthy and delicate of them, who had any friends among the Israelites, would, during these days of darkness, be glad to take up their residence in the houses of the Israelites.—But this by the way.

The Bishop's next difficulty on this subject is to understand how the Israelites could be brought from all parts of Goshen to Rameses, and then how they could march from Rameses to Succoth, all, as he says, on the same day? Here are his words :—

“ We are required to believe that, in one single day, the order to start was communicated suddenly, at midnight, to every single family of every town and village, throughout a tract of country as large as Hertfordshire, but ten times as thickly peopled ;—that, in obedience to such order, having first ‘ borrowed ’ very largely from their Egyptian neighbours in all directions, (though, if we are to suppose Egyptians occupying the *same* territory with the Hebrews, the extent of it must be very much increased,) they then came in from all parts of the land of Goshen to Rameses, bringing with them the sick and infirm, the young and the aged ; further, that, since receiving the summons, they had sent out to gather in all their flocks and herds, spread over so wide a district, and had driven them also to Rameses ;—and, lastly, that having done all this, since they were roused at midnight, they were started again from Rameses that very same day, and marched on to Succoth, not leaving a single sick or infirm person, a single woman in childbirth, or even a ‘ single hoof,’ *Exod. x. 26,* behind them ! This is, undoubtedly, what the story in the

book of Exodus requires us to believe. (Exod. xii. 31-41, 51.)”

Now all this we confidently deny. The story of Exodus requires us to believe nothing of this. It is a pure romance, manufactured by ignorance or infidelity. What the book of Exodus and the other books of Moses lead us to believe is this : that on the morning after the passover, the Israelites, having all things previously prepared, started from their various dwellings for the general rendezvous, which was Rameses. This was on the morning of the fourteenth day, say at sunrise ; for as the Jews counted their days from sunset to sunset, the evening of the fourteenth day preceded the morning of that day. I shall suppose many of them to have had a greater distance to travel to Rameses than Bishop Colenso does—say fifteen or twenty miles. Moses himself, being in the metropolis of Egypt on the night of the passover, would have about twenty-five miles to travel in order to reach Rameses. Let us give them all, then, six or seven hours for this journey, they would all be assembled in and around Rameses by noon, or early in the afternoon of the fourteenth day. Allowing several hours for rest, and for receiving further instructions, all would be prepared, without either difficulty or confusion, to commence the journey from Rameses to Succoth at sunset, the beginning of the fifteenth day, which is the very time specified in the books of Numbers and Deuteronomy. For in the one it is said that “they journeyed from Rameses to Succoth on

the morrow after the Passover," *i. e.*, the fifteenth of the month ; and in the other, "That they left Egypt at the going down of the sun."*

The first collective journey, then, was a night journey ; and they would reach Succoth, which was perhaps twelve or fifteen miles from Rameses, by the morning of the fifteenth day. We need not wonder at their being made to march by night. They were well acquainted with the country, and, besides the pillar of fire which began from that time to guide them by night, they had the full moon shining on their path. They were in haste also, and, all things considered, it would be a manifest advantage to them to journey during the coolness of the night. And who can doubt that on the first night of their march, as the Psalmist says, "God brought forth His people with joy, and His chosen with gladness." He says, also, as if to rebuke beforehand some of the dreams of Bishop Colenso and others, "He brought them forth also with silver and gold ; there was not one feeble person among their tribes."† Infidels may believe this latter statement or not, as they please ; but there it stands, under the sanction of Divine inspiration, and all who have confidence in God's word and power will believe it, though all the infidels and infidel bishops in Christendom were combined to deny it—
"The word of the Lord is tried."

But there is one thing more to be noticed before leaving this subject of the Exodus. What Bishop

* Num. xxxiii. 3 ; Deut. xvi. 6.

† Ps. cv., 37, 43.

Colenso has said of the sheep and cattle will be noticed, so far as necessary, afterwards. I notice now only what he says of the people. And here again are his words:—

“And now let us see them on the march itself. If we imagine the *people* to have travelled through the open desert, in a wide body, fifty men abreast, as some suppose to have been the practice in the Hebrew armies, then, allowing an interval of a yard between each rank, the able-bodied warriors alone would have filled up the road for about *seven miles*, and the whole multitude would have formed a dense column more than *twenty-two miles long*,—so that the last of the body could not have been started till the front had advanced that distance, more than two days’ journey for such a mixed company as this.”

Now is not this most astounding? But it all originates out of the Bishop’s self-willed purpose to have the Israelites ranked up in military fashion, “fifty men abreast.” Truly there was no need, and there would be little thought among them, of this orderly and finical arrangement. They had a wide and open country before and around them, and could spread themselves as far as they pleased on either hand. Or they had the valley of the bitter lakes extending all the way they had to journey to the wilderness, and forming an easy and prepared path for them.

But let us gratify the Bishop by forming them into one dense column: and this may be of some use to ourselves by showing us in what manner they might possibly be arranged when they had to pass

through the Red Sea. Take the Bishop's numbers, two millions of people, men, women, and children. Allow them 100,000 camels for the conveyance of women and children. Allow them further, 100,000 oxen for the carriage of tents and other luggage. And allow them still further, 200,000 asses for the conveyance of old men, and anything else you please. I should think *that* a fair and liberal allowance. Now I am prepared to show, that all this mass of men, women, and children, and beasts of burden, allowing room for free motion, would not occupy more space than two-thirds of a square mile. That is, form them into a column two-thirds of a mile in breadth, then they would extend to only one mile in length; or form them into a column one-third of a mile in breadth, then they would extend to only two miles in length; or, once more, form them into a column one-sixth of a mile, *i. e.*, less than three hundred yards in breadth, then the column would not be more than four miles in length. And where, then, is the difficulty of seeing the possibility of this journey of the Israelites out of Egypt, and the perfect credibility of the inspired narrative concerning it? Remember that the enterprise was God's. It was of His planning, and His performance. Neither Moses nor the Israelites could ever have taken a step in it without Him. But He had determined, by means of it, to glorify His own name throughout all ages; and so He conducted and accomplished it by His mighty hand and His outstretched arm. And was He not able?

“Who is like unto thee, O Jehovah, among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders? Thou in thy mercy hast led forth thy people which thou hast redeemed. Thou hast guided them in thy strength to thy holy habitation. Jehovah shall reign for ever and ever.”

In the foregoing remarks I have said all that I think necessary in answer to three chapters of Bishop Colenso's book; those on the institution of the pass-over, the march out of Egypt, and the Israelites dwelling in tents. These, with many others of his difficulties, may all be ranged under the first head we specified, namely, difficulties which are of his own making. For though few of them are properly speaking *original*, yet all of them are set in so exaggerated a form by this so-called Christian bishop, that they derive almost all their force from his mode of presenting them. And this is perhaps the most melancholy feature of the volume. For think for a moment of a man sworn to maintain and defend the whole volume of inspiration, and still voluntarily remaining under the obligation of his oath, putting forth evidently all his strength to demonstrate the falsehood of one of the most important sections of that volume; and not only so, but suppressing some facts, misrepresenting others, and imagining others, to render this demonstration the more plausible: all the while he speaks of himself as a devotee of Truth, and sheds crocodile tears, or at least utters pious sighs and groans, over the

pain he is likely to give to narrow but sincere-minded believers in divine revelation,—yes, and prays to Almighty God “to bless his feeble effort to advance the knowledge of His Truth in the world.” What is to be thought of a man like this, or of his Scripture difficulties?

I now go on to consider one or two of those difficulties, in regard to which, though not entirely of his own creation, he has ignored or rejected obvious considerations which go far to lessen or remove them. And the first of these which I take up, is that “concerning the sheep and cattle of the Israelites in the desert.” I cannot state the difficulty in the Bishop’s own words, for the subject occupies no fewer than sixteen pages of his volume, and there is no one paragraph in which the substance of it is stated. But the main elements of his argument are these;—that the Israelites had many flocks and herds; that though we read of a miraculous provision for the people we do not read of any for the flocks and herds; that we are led to believe that *all* the sheep and cattle of the Israelites always accompanied them in their journeys, and were always near them; and, finally, that we have no reason to believe that any change has taken place on the state of the wilderness since then;—the conclusion from all which being, of course, that the flocks and herds of the Israelites could not possibly be supported for forty years, or even one year, in the wilderness; and therefore the Mosaic record is not

true. In support of these things the Bishop quotes copiously from Canon Stanley and others, on the present state of the wilderness of Arabia, and endeavours to refute all that they have said in vindication of the Mosaic history.

Now I do not deny that there is a real difficulty here by which a sincere mind might be for a time stumbled when its attention was turned powerfully to it. But such a mind would soon discover the sophistry, or at least the weakness of this as an objection against the truth of the narrative. It would see that it is an objection altogether founded on our ignorance. 'We have not been told, and therefore do not know, where and how the sheep and cattle of the Israelites were fed; we may not even be able to conceive how they could be fed in the circumstances; and *therefore* we are to conclude they could *not* be fed.' That is the whole pith of the argument; and it is plainly a most unsound and dangerous one. I am sure no rational man, no infidel even, would pledge a month's or a week's income on its validity. And ought he then to reject Scripture and so pawn the interests of his immortal soul on the security of such reasoning as this? The sincere mind would soon reflect also that if God provided daily by such a stupendous miracle as that of the manna for the wants of the people, no fear but that some way or other he would provide suitably for their cattle too. Doth God take care of sheep and oxen? Yes, verily—He cares for all his creatures.

“The insect that with tiny wing
Just flits along one summer’s ray,
The floweret that the breath of spring
Wakes into life for half a day,
The smallest mote, the slenderest hair,
All feel our common Father’s care.”

If, then, a miracle had been needed for the support of the cattle of the Israelites a miracle would have been wrought. He that says, “the beasts of the field shall honour me, the dragons and the ostriches, because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen,”—He certainly would not have permitted his people’s flocks and herds to perish, when He himself had led them into the wilderness, for want either of food or drink. And if the intelligent believer were asked, Why then have we not been told all about the way in which the cattle were provided for?—his answer would be ready: That Moses had something else to tell us, and something far more important and necessary for us to know, than how two millions of sheep and oxen were fed in the wilderness. When we understand what God did for and with his people themselves, we can leave all that concerned their cattle to Him, or even to Moses, who, we are not to forget, had been a shepherd for forty years in that same wilderness.

Well, but these reflections of the sincere believer in scripture furnish no answer to Bishop Colenso—as they are not designed to do. What then have we to say to his allegations? We answer, we do not admit

all his postulates or premisses. There are two of them especially which we impugn, and which he must demonstrate much more conclusively than he has done before his argument can have any weight whatever: namely, 1st, that *all* the flocks and herds of the Israelites always accompanied them in all their journeys, and were never separated from them; and 2d, that no change has taken place on the wilderness of Arabia from the days of Moses till now. It belongs to him to prove, not to us to disprove, these allegations; but that it may be seen that they are not beyond question, we shall make a few observations on them.

It has perhaps been very generally taken for granted by commentators and others, that the flocks and herds of the Israelites accompanied them in all their wanderings, mixed up, so to speak, with their armies and encampments; that they left Egypt in one body with the people, passed with them through the Red Sea, journeyed with them to Sinai, and remained with them there for nearly twelve months, before the Mount. This I say has been commonly supposed by commentators, and doubtless acquiesced in by readers; but the Sacred Record is not responsible for it; and a little reflection will show that it is untenable. No doubt the Israelites had some sheep and oxen, and other beasts of burden always with them, for this is both required and proved by the charge given to Moses at Sinai, (which, by the way, is the only scriptural proof of his allegation which the Bishop supplies,) viz:—“neither let the flocks nor herds, (or, as it may

be read, the sheep and oxen), feed before that Mount." But this is a very different thing from supposing that all their flocks and herds, amounting as Bishop Colenso calculates, to two millions at the least, were there. Whether they could have been fed there or not, it is next to certain that there would not have been room for such a number of sheep and oxen in the wilderness of Sinai. So far as we know anything of it, that wilderness was a small plain at the foot of Sinai, enclosed by lofty precipices and mountains, and not more than two square miles in extent.* When we consider, then, the room necessary for the encampment of two millions of people, and for the tabernacle and other purposes, we may be quite sure that there would be no room there for two millions of sheep and oxen also.

The major portions of the flocks and herds, then, must have been somewhere else ; and though we do not know where they were, we may be quite sure that they would be sent by Moses to those places, far or near, where they were most likely to find pasture. No man knew better than he where such places would be found at all seasons of the year ; and he had all the wilderness of Paran, as well as all the region of Horeb, in his choice—a space of probably not less than 15,000 square miles, or about equal to the half of Scotland and its isles. Surely that was range enough for two millions of sheep and oxen, or even for several times that number.

* Robinson's *Bib. Res.*, vol. i. Sect. 3.

But, says Bishop Colenso, If the flocks and herds had been so dispersed, "they would surely have required to be guarded by large bodies of armed men, from the attacks of Amalekites, and Midianites, and others." Well, out of 600,000 men able to go forth to war, the Israelites could have spared a pretty sufficient guard, if necessary ; but where is the proof that this was necessary ? Moses had fed the flocks of Jethro throughout all this region for forty years, and we do not read of him having always a guard of armed men with him.

But it may be said that, Whether *armed* men were necessary or not, such a dispersion of the cattle of the Israelites, must have required, for the purpose of feeding them, many of the Israelites themselves to be dispersed also, and how is this consistent with the narrative ? We answer that the narrative does not forbid this ; but if it did, even this was not necessary—for the Israelites had others to perform this service for them. For, remember what the sacred narrative says concerning both the Israelites and their cattle when they left Egypt : " And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them ; and flocks and herds, even very much cattle."*

Now, who composed this "mixed multitude" which accompanied the Israelites out of Egypt, and is

* Exodus xii. 37, 38.

so closely associated with their flocks and herds? It cannot, perhaps, be said with absolute certainty who they were; but, bating a slight difference in the pointing, the original word for *mixed*, here, is the same as that repeatedly employed in Scripture for the “mingled people that dwelt in the desert,”—that is, the wandering Arabs or Bedawin, as they are now commonly called. They dwelt in the wilderness then, as they do now. They were doubtless found in great numbers then, as now, in Egypt, and on the borders of Egypt—ever ready also to return to their home in the desert, when a sufficient motive or opportunity was afforded them. And may we not warrantably conclude then, that this “mixed multitude” that left Egypt along with the flocks and herds of the Israelites, was composed, in great part at least, of Arabs? And if we do, we see at once how the great body of the Israelitish cattle could be guided and fed in the desert, without the attendance of many of the Israelites themselves. These Arabs, and other aliens (as the same word also signifies) may have been the herdsmen of the Israelites, and could follow their charge, wherever it might roam, throughout that wide and pathless wilderness which was their own home. And it may be mentioned as some corroboration of the supposition—that they, with the main body of the flocks and herds of the Israelites, on leaving Egypt, went at once into the wilderness of Paran, and remained there all the time the Israelites were at Sinai—that we never read of this mixed multitude again

till the Israelites left Sinai, and pitched in the wilderness of Paran.*

Let it be observed, that we do not say that this is the true explanation of the manner in which the flocks and herds of the Israelites were guarded and fed in the wilderness. We are not called on to do so. We mention it as a possible way ; and this is all that is necessary to meet Bishop Colenso's objection.

But here comes in the second of the Bishop's postulates which we dispute. He says : " It cannot be pretended that the state of the country through which the Israelites travelled has undergone any material change from that time to this ;"—the conclusion being, of course, that as it could not support so numerous flocks and herds now, neither could it support them then. And here he quotes a variety of passages of Scripture to support both his premisses and his conclusion ; for Scripture is always true, as was already remarked, when it serves *his* purpose. Now I hold it a good maxim, when we find infidels quoting Scripture in support of their infidelity, always to suspect some " cantraip " or juggle in the case. It is like seething a kid in its mother's milk ; or like Satan quoting Scripture in support of a temptation. And what is the best way of acting in the case ? Plainly, to look well at the Scripture quoted—to

* Num. xi. 4. The word for " mixed multitude " in this verse, is different from that in Ex. xii. 38 ; but the most learned commentators, regard it as referring to the same body ; Ges. *in verb.* ; Rosenm., Dathe, Clarke, &c., *in loc.*

examine it carefully. Let us then do so here; and it is necessary to look only at one of the Bishop's Scripture proofs; for they are substantially repetitions of one another.

The Bishop, as usual, quotes only part of the passage, the part that suits him; but we shall quote the whole. It is found in Num. xx. 1-5, and reads thus: "Then came the children of Israel, even the whole congregation, into the desert of Zin, in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us come up out of Egypt, to bring us into this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." Now what is to be said of this proof that the wilderness was then, as it is now, incapable of supporting so many flocks and herds as the Israelites must have possessed for forty years, or even one year?

We answer (1st), That the passage relates to the "first month" of—what year?—the fortieth and last year of the Israelites' abode in the wilderness; and if, therefore, it prove anything, it must prove that, for thirty-nine years, the flocks and herds had not died

for want of food. (This note of time was not very suitable to the Bishop's purpose, and was left out.)—Again (2d), The passage relates only to a particular and small corner of the whole wilderness of Arabia—that called the "desert of Zin." This is the district now called Wady El-Arabah, lying between the wilderness of Paran and the land of Edom, the most barren and desolate part of the whole region. We may believe the worst that can be said of it. But the very fact that the Israelites complained so loudly and bitterly, *only here*, sufficiently proves that they had no such reason for complaint during all the thirty-eight years since they had left Sinai and sojourned in the wilderness of Paran. (This notice of the place was as little suitable to the Bishop's purpose as that of the time, and it too was left out.)—But observe, lastly, that these complaints of the Israelites, and those which followed so long as they remained in this district, were so provoking to Jehovah, and therefore, we may presume, in some points of view, so certainly unreasonable and sinful, that on account of them He sent the plague of fiery serpents on them, as we learn from the next chapter; which again sufficiently shows that this was a peculiar and exceptional case, proving nothing either as to the state of the *whole* wilderness, or as to the *whole* period which the Israelites had now passed in it.

And here, too, we may see the reason why Moses and Jeremiah speak of the wilderness in the manner they have done, in the other passages quoted by

Bishop Colenso. The former, in Deut. viii. 13, calls it "a great and terrible wilderness, wherein were fiery serpents and scorpions, and drought, where there was no water." And the latter speaks of it (Jer. ii. 6), as "a land of deserts and of pits, a land of drought and of the shadow of death; a land that no man passed through, and where no man dwelt." There might be other portions of the wilderness to which these description belonged as well as the desert of Zin; but this being the one spot more particularly spoken of in the record, to which they applied,—and these passages obviously referring to that quoted from the twentieth chapter of Numbers,—Bishop Colenso had no right to say of them, as he does, that they describe generally the whole wilderness in which the Israelites sojourned.

In conclusion, on this subject, some facts may be mentioned, which go to show that the vast tract of table land that forms the central and larger portion of the wilderness of Arabia, and the greater part of which was known by the name of Paran, was by no means so sterile formerly as it is now. And I would remind you, first, that water is the source of all fertility, and that there are many places in these Arabian deserts in which water is to be found by digging a little beneath the surface. Hence the many references to this in the history of the patriarchs, and that, too, as to parts of this very wilderness. So that possibly labour and skill may be all that is necessary to render it habitable and produc-

tive.—Again, great changes have, since the time of Moses (if, at least, we are to believe his records) come over all the surrounding countries; and why not over the wilderness also? Idumea, to the east, was then inhabited by a numerous and powerful nation; but now it is utterly desolate and deserted. The southern districts of Canaan and Philistia, which lay to the north of it, were then also thickly peopled and fertile; but what are they now?—little better than a wilderness of sand. And even the land of Goshen, which bordered it on the west, though still the best of the land of Egypt, is far from being in our day what it seems to have been when the tribes of Jacob dwelt in it.—Above all—(and here we have the authority of Bishop Colenso himself; whether a better authority than that of Moses I leave you to judge)—the wilderness of Paran itself was then the dwelling-place of numerous and powerful nations. For he says, that if the cattle of the Israelites had been so dispersed as we have supposed, they would have required to be guarded, by large bodies of armed men, from the attacks of *the Amalekites, and Midianites, and others*. Now we know that the Amalekites, “the first of nations,” were a numerous and strong people inhabiting that wilderness, having flocks and herds of “sheep and oxen and asses and camels.” The Midianites also, who dwelt there and elsewhere, were a numerous and wealthy people, having cities, and goodly castles, and hundreds of thousands of cattle. The Kenites, too, inhabited

some parts of the same wilderness, "having their nest in the rock;" and they too had abundance of flocks and herds. In short, the whole region seems in former times to have been less or more thickly peopled by pastoral tribes and nations. But what is it now? Barely sufficient, according to Canon Stanley, to afford sustenance for the herds of 6,000 Bedawin, who constitute the present population of the peninsula—that is, of the whole Arabian desert.*

Let us now proceed to consider another of Bishop Colenso's difficulties in the Pentateuch, coming under this head, namely—difficulties in regard to which he rejects or ignores obvious considerations, which go far to lessen or remove them. Let us consider that which relates to the size of the court of the Tabernacle, compared with the number of the congregation.

The Bishop first quotes sundry passages of Scripture, to show that Jehovah commanded Moses to gather the congregation together unto the door of the Tabernacle; and that they were so assembled. He

* The author has long been of opinion that it is of the northern part of this wilderness that it is said, Gen. xxvi. 12, "Then Isaac sowed in that land, and received in the same year an hundred fold." He hesitated to mention this, in delivering his lecture, because he had never met with any author who took the same view, and there was no opportunity of proving it. Since then, he has found the same opinion strongly stated and supported in Dr. Stewart's book, entitled, "The Tent and the Khan," pp. 207-212. Dr. Stewart travelled over the whole wilderness, from Sinai to Beer-sheba.

next argues that the expressions "the congregation," "the whole assembly," and such like, must mean the whole people, or at least the 600,000 adult men; and then, by a variety of calculations, endeavours to show the impossibility of their being so gathered, seeing the court of the Tabernacle, when thronged, could only have held 5000 people. His conclusion is, that "it is inconceivable how, in these circumstances, 'all the assembly,' the 'whole congregation,' could have been summoned to attend 'at the door of the Tabernacle,' by the express command of Almighty God."

What is to be said of this startling difficulty? We answer, Let us take a similar case. Our word *commons* has, we know, a primary and natural signification: it means the common people, the whole nation, exclusive of the aristocracy. But it has also a conventional signification, meaning the representatives of the people—the members of the Commons' House of Parliament. Now suppose I should select from some historian a number of passages, in which the word is used in the first sense, and then fix attention particularly on one passage, in which all the Commons, or the whole Assembly of the Commons, were said to have been convened "in their own house," or "their own chamber," you can easily see what a difficulty—what an objection to the veracity of the historian—I could thus get up. I could get the dimensions of the chamber of the Commons, and show that it could not possibly contain more than, say, a thousand persons. I could then number the people, and show that they

must have amounted to five, or six, or seven millions of able-bodied men ; and I could conclude with a self-satisfied flourish, 'It is inconceivable how all the commons—the whole assembly of the commons—could have been convened in any such chamber, or any chamber, or house, whatever, that ever was in erected.'

Now this, I apprehend, is precisely what Bishop Colenso has done, in this chapter of his book. He has ignored or forgotten the consideration that a representative body may bear the same name with those whom it represents, and be spoken of as, to all ordinary intents and purposes, the same. Nay, he has worse than forgotten it ; he has sought, ignorantly, I hope, but cunningly, I fear, to exclude this consideration, by distinguishing the whole congregation from the elders, or heads of the people, so as to prevent the idea from rising in the reader's mind that this expression, "the congregation," or "the whole congregation," could ever mean a representative assembly. Now it could easily enough be shown, from various passages of the Pentateuch and the book of Joshua, that besides the elders of Israel, or the princes, as they are also called, who were the heads and representatives of the chief families, there was another class called the "heads of houses," who represented smaller divisions of the people, and who, along with the elders, constituted the representatives or delegates of the nation. Thus in the 24th chapter of Joshua it is said, (*v.* 1, 2), That Joshua "gathered all the tribes of Israel to Shechem,

and called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselves before God. And Joshua said unto all the people," &c. The meaning is evidently that, in addressing these representatives of the people, Joshua virtually addressed all the people. That this has been the view taken by the most learned writers on Hebrew antiquities, I might quote passages to show, from such books as "Michaelis on the Laws of Moses," "Jahn's Hebrew Commonwealth," &c. But I shall content myself with one or two statements from "Kitto's Cyclopædia," by an Oxford scholar, still living, I presume. He says, "The words which stand at the head of our article, to express the national congregation (*i. e.*, the Hebrew words for congregation, assembly, &c.), sometimes imply, (1), A meeting of the whole mass of the people; sometimes, (2), A congress of deputies." And then explaining the composition of this congress of deputies, he adds, "In Numbers i. 16 we read of persons called, not the *renowned of the congregation*, as it is in our version, but *those wont to be called to the congregation*. In the 16th chapter they are more explicitly styled *chiefs of the congregation who are called to the convention*. While in Exodus xxxviii. 25 occurs the phrase, *those deputed to the assembly*, which exactly describes delegated persons." And then the same author goes on to describe the various classes of persons composing this representative assembly, when they met, how they were summoned, and so on.

It is unnecessary, however, to enter farther into these details. What Bishop Colenso ignores or rejects on this question, is the common, the universally understood principle of representation, by which the expression, "the congregation," or "the whole assembly of the congregation," might come to signify only a few hundreds of delegates or representatives of the Israelitish people. We cannot, of course, tell how many they were. But suppose that every ruler of a thousand had a seat, as we would say, in this House of Commons, then, taking in also the elders and other *ex officio* members, the whole would not probably amount to more than between 600 and 700, a very suitable number evidently both for being assembled at the door of the Tabernacle of the congregation, and for being addressed, at one time, by Moses or by Joshua.

But whatever might be their precise numbers, such is the answer I would give to this difficulty. And I would remind you that this principle of personal representation, and also another principle, that of symbolical representation, were well understood among the Israelites. The fact is, their whole religion may be said to have been founded on these two principles; and they were brought before them and acted on almost every day. Permit me to remind you of an instance of this, which could easily be set in such a light as to present as formidable a difficulty—as great an impossibility—as any to be found in Bishop Colenso's book.—When the covenant between Jehovah

and Israel was ratified at the foot of Sinai, Moses, we are told, took half the blood of the sacrifice which had been offered and sprinkled it on the altar. Then, having read the book of the covenant to the people, and received their assent to it, he took the remaining half of the blood and sprinkled it on the people, saying, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." In the epistle to the Hebrews we are expressly told that Moses "sprinkled all the people" But how is this credible? "All the people" are commonly reckoned at two and a-half millions. Suppose them to be drawn up in ranks, each rank containing 2,500 persons; and allowing two feet, as the Bishop does, to each person, every rank would be nearly a mile in length, and there would be 1000 ranks in all. Now, to sprinkle all the people with the blood of the covenant, Moses would require to go along the whole length of every rank, and sprinkle each person as he passed—that is, he would require to walk a thousand miles; and how was it possible that he should do so in a single day? Why, at the very least, he would require a month or six weeks; and how, then, can this story about the sprinkling of the blood of the covenant be believed? Nay, let us suppose that all the people means only the 600,000 adult men: still there would be 240 ranks, and Moses would require to walk 240 miles before he could sprinkle them, which would take him at least a week or ten days. Now, here is a problem or puzzle, if you like so to call it,

as good and well-founded, I think, as any of the Bishop of Natal's. And what is the solution? The reader will find it, on a careful and intelligent perusal of the narrative, by observing that Moses performed the work of sprinkling the people on the principle of symbolical representation. The altar being the representative of Jehovah, he erected twelve pillars to represent the twelve tribes of Israel, and the sprinkling of these, which could evidently be performed in a few minutes, was considered as the sprinkling of the people. And this was one of the most important and solemn of all the transactions of the Israelitish history.

I shall now call attention shortly to the only difficulty which I propose to bring under the third head which I have specified—real difficulties, from which Bishop Colenso draws unwarrantable conclusions. It is that which he grounds on the Israelites being said to be “harnessed,” or armed, when they left Egypt. The Bishop's objection is sufficiently brought out in the following paragraphs of his book:—

“*The children of Israel went up harnessed out of the land of Egypt.* Exod. xiii. 18.

“The word חֲמִשִּׁים, which is here rendered ‘harnessed,’ appears to mean ‘armed’ or ‘in battle array,’ in all the other passages where it occurs. Thus, Josh. i. 14, ‘But ye shall pass before your brethren *armed*, all the mighty men of valour, and help them.’ So, Josh. iv. 12, ‘And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over *armed* before the children of Israel, as

Moses spake unto them.' And, Jud. vii. 11, 'Then went he down, with Phurah, his servant, unto the outside of the armed men that were in the host.' It is possible also that the Hebrew word הַנְּשִׂים , which occurs in Num. xxxii. 17, and is rendered 'armed' in the English version, but which GĒSEN-
IUS derives from הָנִישׁ , 'to make haste,' and renders 'hastening' or 'in haste,' may be a corruption from הַמְּנִישִׁים , by the accidental omission of a letter.

"It is, however, inconceivable that these down-trodden, oppressed people should have been allowed by Pharaoh to possess arms, so as to turn out at a moment's notice 600,000 armed men. If such a mighty host,—nearly nine times as great as the whole of Wellington's army at Waterloo, (69,686 men, ALISON'S *History of Europe*, xix. p. 401),—had had arms in their hands, would they not have risen long ago for their liberty, or, at all events, would there have been no danger of their rising? Besides, the warriors formed a distinct caste in Egypt, as HERODOTUS tells us, ii. 165, 'being in number, when they are most numerous, 160,000, none of whom learn any mechanical art, but apply themselves wholly to military affairs.' Are we to suppose, then, that the Israelites acquired their arms by 'borrowing' on the night of the Exodus? Nothing whatever is said of this, and the idea itself is an extravagant one. But, if even in this or any other way they had come to be possessed of arms, is it conceivable that 600,000 armed men, in the prime of life, would have cried out in panic terror, 'sore afraid,' Exod. xiv. 10, when they saw that they were being pursued?"

The Bishop goes on throughout the chapter turning the objection in all ways, so as to sustain his conclusion, which is of course that this statement in Exodus xiii. 18 is one reason for rejecting the whole Pentateuch.

Now, on this point I maintain, *first*, that no man can now prove that the Israelites, when they went out of Egypt, were not more, or less, possessed of arms. Bishop Colenso says, "that it is inconceivable that these down-trodden and oppressed people should have been allowed by Pharaoh to possess arms, so as to turn out at a moment's notice 600,000 armed men." No doubt of it! Neither the historian nor any other author, I presume, ever said that they were "allowed by Pharaoh to possess arms" to this or to any other amount. Nevertheless they might possibly possess a considerable quantity of arms, without either the allowance or the knowledge of Pharaoh. We know how common it is for oppressed nations, when looking forward to freedom, to obtain possession of arms without their oppressor's knowledge; and though there was less need of such a provision in this case, seeing Israel's emancipation was to be effected by divine power and not by human prowess, no one can now demonstrate that that provision was not made.

But again, *secondly*, granting that the Israelites were not "armed" in the proper sense of the expression, it cannot be shown that the historian meant to say they were. The word translated "harnessed" in the verse in question, is a word of very doubtful signification. Its etymology is not known, and it is only from the meaning of supposed cognate words in Arabic that Gesenius concludes that it signifies "eager, active, brave, ready prepared for fighting."

He gives other interpretations, but this, he says, best suits the context and the structure of the language. Now, as to the structure of the language I shall say nothing; but as to suiting the context, in this passage at least, every one can judge for himself. And when he does so, he will find that as "great men are not always wise," learned men are not always prudent or pertinent in their reasons; for it would be difficult to imagine any meaning less suitable to the context than this. The context is, "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, through the way of the wilderness of the Red Sea."—Then follows the statement in question, "And the children of Israel went up harnessed out of the land of Egypt." Now, put in the explanation which Gesenius says "suits the context," in place of the word "harnessed," and you make the historian flatly contradict, not himself only, but God also. God is almost expressly made to say that the people were *not* prepared for war; yet the historian adds (if this be the meaning of the word), that "they went up eager, active, brave, ready prepared for fighting." It may be added that our translators have, in all the instances in which the word occurs, put another meaning in the margin, and not always the same meaning,—thus showing how doubtful they were of its import. And

similar marks of its obscurity are found in other versions. The Septuagint renders it "in the fifth generation." Another version interprets it "marshalled in five divisions," and another "by fifties," meaning, probably, not by fifties in a rank, but by fifties under different leaders—"the captain of fifty and his fifty," as is said elsewhere.

I maintain, *lastly*, on this subject, that no candid scholar, or reader anxious to find out the truth, would, in these circumstances, build a serious argument on this word. No man who has not a sinister end in view, or a foregone conclusion to support, would draw from it any conclusion whatever, save that the meaning of the word is not known. And what then are we to think of Bishop Colenso, who makes this word one of the pillars of the tremendous conclusion, that a large portion of that volume on which the faith, and hope, and religion of all Christendom are based, is not to be believed?

In regard to the difficulty of the Israelites getting arms in the wilderness, the bishop says, "We must suppose that the whole body of 600,000 warriors were armed, when they were numbered (Num. i. 3) under Sinai. They possessed arms, surely, at that time, according to the story. How did they get them, unless they took them out of Egypt?" We answer that there is no necessity of supposing anything of the kind. The passage (Num. i. 3) says not one word about arms. But if we should suppose the Israelites were all or most of them armed then, and suppose,

also, that they did not bring their armour out of Egypt, what was to hinder them from making it in the wilderness? Bishop Colenso has not formally challenged their ability to make the tabernacle and its furniture; and if they could make them, what was to hinder them from making swords, spears, shields, and other pieces of the rude and simple kinds of armour then in use? It is amazing how much this man of minute and searching arithmetic trusts occasionally to the force of broad, bold, unwarranted assertions. He evidently has, as the late Dr. Chalmers would have said, great confidence in the gullibility of the public.

I make one other remark on the doubtful word, on which this objection is based. I do not make it as an answer to Bishop Colenso, but merely as indicating a possible way out of the real difficulty which this word creates. I warn you also that the observation is entirely conjectural, and has no higher claim to your regard than that of a mere possibility. It is that, possibly, the word rendered "harnessed" in this verse may, in course of transcription, have undergone some change. If two of its letters had in any way changed places (which sometimes happened in writing Hebrew as it does in printing English) then the original word would have been one that signified "rejoicing."* So that the meaning of the statement would have been, "And the children of Israel went up out of the land of Egypt rejoicing." And

* חמשים for שמחים

that, plainly, is a meaning which well suits the context, and all the circumstances, besides being expressly attested by the Psalmist, (Ps. cv. 43 :) "And he brought forth his people with joy, and his chosen with gladness," or singing.

In conclusion, the text assures us that "the word of the Lord is tried." The meaning is, that it is pure, "refined as silver is refined, and tried as gold is tried." It is all precious metal, without dross, without alloy. "For the words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." And what is our duty, then, in reference to it? Plainly to value it, to trust in it, and lay it up in our hearts. It is better than gold, yea, than much fine gold, and happy is he in whom it dwells richly. But let us also see that we understand it rightly. Though pure as it comes from God, it may become mixed with error or falsehood as it dwells in our minds. There can be no doubt that there is in many minds a vast mass of false interpretation and unfounded inference encrusting, so to speak, the word of God. Let us get quit of this, for it is both deceitful and dangerous matter. And for this purpose let us study the word more carefully, and ask and depend upon the guidance of the great Teacher, the Holy Spirit, to lead us to the *true* meaning, and *all* the meaning of Scripture; for it is that only which will enable us to resist temptation, and "stand perfect and complete in all the will of God."

LECTURE IV.*

Num. xii. 7, 8.—“My servant Moses is faithful in all my house: wherefore then were ye not afraid to speak evil of my servant Moses?”

Heb. iii. 5, 6.—“And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”

IN the preceding lectures we have considered the most formidable of Bishop Colenso's objections to the historical credibility of the Pentateuch, which come under the three heads specified. There may be others capable of being brought under the same heads, but they are neither so important nor so imposing as those we have noticed; and as we never proposed to enter into all his quibbles, we pass them over for the present.† But there are two very formidable-looking difficulties yet to be considered, which cannot well be placed in any of our categories. In one aspect they may be said to belong to all, but in another, to none of the three; and I propose therefore to devote the present lecture entirely to them. They are the *first*

* Delivered Feb. 8, 1863.

† See *Appendix, A, B, C.*

and the *last* in Bishop Colenso's volume ; and the position which he has assigned to them, as well as the language he employs, seems to indicate that he esteems them among the most important of all. Not only so, but, if we may judge by the frequency with which both, and especially the first, have, since the publication of his volume, been referred to by others, they are among those which are most likely to make a lasting impression on the public mind.

The first is that in regard to the family of Judah, which is found in the catalogue of the names of those who went down to Egypt with Jacob, contained in Gen. xlv. I beg to introduce it with a few observations on the genealogical tables and lists of names, contained in Scripture generally. And I remark first,

That the inspired men did not frame these genealogies, and are therefore not responsible for the difficulties or apparent discrepancies to be found in them. No one, I presume, imagines that these lists of names were communicated to them by divine revelation. The inspired men found them framed to their hand, and brought down by tradition or by the public and private registers of the Jewish tribes and families. They were led by the Spirit of inspiration to copy so much of these records as served the purposes which they had in view ; and all that they were responsible for was, to give an accurate copy so far as they went. This is plainly all they had to do in the matter.

I remark secondly, That in their original state the Jewish genealogies must have been unchallengeably

correct. For, as legal documents, and as involving the highest interests and honour of the tribes and families to which they belonged, they must have been constructed and preserved with the utmost care, and, when published, must have been open to the challenge and correction of every individual who had an interest or who felt an interest in the matter. This also is unquestionable; and it ought to give us confidence in these genealogies, provided we have no reason to think that they have been tampered with since.

The third remark I make is, that at the same time no portions of Scripture were so liable, in the nature of things, to become dark and unintelligible to us and to all readers of other times. Why? For very obvious reasons. We know not the principles on which these genealogical tables were constructed. We cannot now trace the operation of the very peculiar laws and customs of Jewish society, as embodied in these records; and even the different names given in different genealogies to the same individual, as well as the same names to different individuals, are apt to lead us astray. Thus with the most perfect accuracy in the documents themselves, there may be to our minds the greatest obscurity in them, or an appearance of the most inextricable confusion.

And what, then, is the practical lesson which these remarks convey? Plainly that we may, most rationally, confide in the general truth of the genealogies of Scripture, even when we cannot harmonize them, or solve the difficulties which may be found in them.

Take the genealogies of Christ, for instance, contained in the first chapter of Matthew's and in the third chapter of Luke's gospels. To harmonize these has always been a hard or impossible task to the Biblical scholar. I know not whether any unexceptionable way of doing so has ever been discovered. But ought this to stumble or distress the mind of any sincere believer in the inspiration of the Word of God? Not for a moment. These genealogies were doubtless copied from public and authentic documents, existing in the archives of the Jewish nation, or of the royal family. They were published when, had they been challengeable, they *could* have been and *would* have been challenged by thousands. This is enough to prove their original accuracy; and it only confirms that proof to add that, so far as known, they never were challenged until the principles on which they were constructed, and the peculiarities of law and custom which they embodied, had been lost sight of by those who challenged them, or become altogether unknown.

The truth and importance of these remarks will be illustrated in some measure by the difficulty, to the consideration of which we now proceed,—that in regard to “the family of Judah.” That difficulty is shortly this:—That in the list of the names of those who went down with Jacob to Egypt (Gen. xlv. 8-27), the names (Hezron and Hamul) of two of the grandchildren of Judah, who could not then have been born, are found. Yet you cannot leave out these

names, or consider them as interpolated afterwards, for you cannot, without them, make up the list of sixty-six persons, which are said, both there and elsewhere, to have gone down to Egypt with Jacob.

Such is the difficulty—the apparent discrepancy to be found in this part of the Pentateuch; and what are we to say in reference to it? I answer, that the difficulty may be solved, I think, in a single sentence; but it will take a good deal of explanation to show that solution to be sound and scriptural: and I beg to be allowed, therefore, to enter somewhat minutely into the subject. It is not necessary to quote from Bishop Colenso's volume, for I have little or nothing to say against his way of stating the difficulty. Generally speaking, his premisses are sound, his calculations unquestionable, and his answers to Kurtz, Hengstenberg, and others, unanswerable. I do not mean, of course, that I assent to his conclusions; but merely to say that his data and calculations are correct, and that his answers to former solutions, appear to be so. The solution which I propose has not, so far as I know, been before given; and being anxious to give it fully, I prefer to state the whole story with which the difficulty is connected, as I understand it. That story, as recorded in the thirty-eighth chapter of Genesis, is not a very pleasant or morally pretty one; but for the sake of truth we must be content to look at it for a little.

The story is this: When Judah, the fourth son of Jacob, was about twenty years of age, he married the

daughter of Shuah, a Canaanite, and by her had (in three successive years, we may suppose,) three sons named Er, Onan, and Shelah. When Er, the first-born, became marriageable (which we cannot suppose would be in less than sixteen years after his father's marriage, and when Judah, therefore, would be about thirty-six years of age), he was married to Tamar: but "he was wicked in the sight of the Lord, and the Lord slew him." In other words, he died suddenly, without having a child. According to the levirate law of marriage, which then prevailed, and of which I shall afterwards have occasion to speak, Tamar, his widow, was, probably after some interval, given to his brother Onan to wife; but he also died suddenly, without issue. Tamar was then directed by Judah to remain in widowhood in her father's house till Shelah, his third son, was grown; which she did: but afterwards, finding or suspecting that the requirements of the levirate law were not complied with, she, by a stratagem, entrapped Judah himself, and by him had the twin sons Pharez and Zarah. We might be tempted here to speak of the disgusting impurity and villainy of these transactions; but we forbear. Our present business is not with the moral character, but with the facts and times of these occurrences; and it is very obvious, that when these two sons of Judah, by Tamar, were born, their father could not be less than thirty-nine years of age. And therefore, at the time of the going down to Egypt, when Judah was certainly not more than forty-two, these children could not be more than about three years old.

Now one of them, Pharez, was the father of Hezron and Hamul, whose names appear in the list of those who came out of Jacob's loins, and who came with him to Egypt. But how could that be? These children of Pharez, and grandchildren of Judah, could not be born till twelve or thirteen years at least after the migration to Egypt; and how, then, could their names be reckoned among the sixty-six who went down to Egypt with Jacob? My answer is, that the names of Hezron and Hamul are not reckoned among the sixty-six; they are only mentioned parenthetically, for a reason that can be easily explained; and *that the names that are reckoned to make up the sixty-six are those of Er and Onan, the dead sons of Judah.* For though they themselves were dead, their names were still alive; *i. e.*, they had still the power and privilege of founding families in Israel, and were still "written," therefore, "among the living" in Jacob. This is the answer which I propose to support, and I shall do so as briefly as seems consistent with perspicuity.

1. Permit me to remind you how great an honour it was always esteemed to have a *living name* in Israel—a name, that is, enrolled in the genealogies of the tribes and families, and preserved to all generations. For, besides that the continuance of the inheritance in a man's family depended on this, it secured him also a kind of immortality on earth. His name was remembered as one of the builders of the house of Israel. Hence the blessing of having

many sons ; hence the curse of being “ written childless ;” and hence also the figurative language about being “ blotted out,” or “ not blotted out,” from the book of the living. And this honour, it should be remarked, would be especially cared for in the earlier days of the Israelitish people ; for then the great, the chief families were being founded, almost all of which bore the names of the grandchildren of Jacob, who went down with him to Egypt, as may be seen in the 26th chapter of the book of Numbers.

2. Let me remind you, next, of the various ways by which an Israelite might secure this honour of having a living name, even after his own death. The first and most direct way was, of course, by having one or more sons to represent him, to inherit his property, and to build up his house and name.

Another way was, if the deceased had daughters only, by these daughters, as heiresses, being married to husbands of their own kindred, and their husbands taking the name, and being written as the sons, of their deceased father-in-law. Of this we have an appropriate illustration in the case of the daughters of Zelophehad, spoken of in the 27th and 36th chapters of Numbers.

But there was a third way in which a man's name might be preserved and numbered among the living, after his death : namely, by a younger brother or kinsman marrying his widow, and raising up seed to him. This was what is called the levirate marriage law, of which we have many illustrations in Scripture.

We have a memorial of it, for instance, in the question which the Sadducees put to Christ, touching the resurrection, when they proposed the hypothetical case of seven brothers who had married one woman, and died childless. We have an illustration of it also, I need hardly remind you, in the beautiful story of the book of Ruth ; and in it we are expressly told that the design in view in the marriage of Ruth to the kinsman of her first husband was, "to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren." * The law of Moses on the subject, also, was express and pointed : "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger : her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of the brother which is dead, that his name be not put out of Israel : " literally, "that his name be *not blotted out from Israel.*" †

But the story which we have repeated from the 38th chapter of Genesis is the most impressive of all the illustrations of the operation of this law, and of its design. It shows us, besides, that the law was not originated by Moses, but existed long before his day ; it existed among the Canaanites, as well as the Israelites, and was probably one of those tyrant-

* Ruth iv. 10.

† Deut. xxv. 5, 6.

customs (arising, as Michaelis thinks, out of the practice of polygamy) which no lawgiver can at once put down, but which he can only regulate and modify. The law is said to prevail still among the Mongols of Tartary and China, among whom also polygamy is rampant.

3. But without enlarging, I have now only to remind you further how, by virtue of this law, Er and Onan, the dead sons of Judah, had a "living name" in Israel, or had a right to be named among the founders of the first and chief families of the nation, to record the names of whom was the very object of the list in the 46th chapter of Genesis.—Er and Onan had a very peculiar kind of right to this; for Pharez and Zarah, the sons of Judah by Tamar, stood in a very peculiar relation to them. Let us confine our attention to Pharez. By the law of nature he was the son of Judah; but by the levirate law he may be said to have been the grandson of Judah, being the son of his daughter-in-law. And so in regard to the two dead brothers—Pharez, by the law of nature, was their younger brother, but by the levirate law he was their son, being the son of their wife. This, however, gave the dead brothers only a double claim to have their names raised up, or preserved alive, *through him*. And accordingly it was so; for Pharez, instead of being the founder of one family in Israel, became the founder of three distinct families: as we read in the 26th chapter of Numbers. His two eldest sons, Hezron and Hamul, founded the

families of the Hezronites and Hamulites; and then the other sons of Pharez bore his own name, and constituted the family of the Pharzites. Thus, I contend, the two dead sons of Judah were afterwards, through Hezron and Hamul, founders of families in Israel, and therefore, though dead, their names were not blotted out, but were to be counted among the sixty-six that went down with Jacob to Egypt.

And hence, too, the reason why Hezron and Hamul, though not then born, were parenthetically mentioned, though not counted, in this list of sixty-six names. It was through them that the dead sons of Judah afterwards secured their legal and acknowledged right. And here I may remark, by the way, that the construction of the verse that contains their names agrees with this supposition—that they were not to be counted, but were only mentioned as in a parenthesis: a fact which Bishop Colenso has either not noticed or has designedly suppressed; for in quoting the verse he changes its construction. The verse reads thus in our translation, which is perfectly literal: “And the sons of Judah, Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.” The Bishop leaves out the substantive verb *were* in this last clause, and so makes it a continuation of the preceding sentence, whereas it is a completely distinct and, as we have said, virtually a parenthetical sentence. It does not mean that Hezron and Hamul went down to Egypt with Jacob,

or were then born, but only that they *were* the sons of Pharez; and this is mentioned because, according to the levirate law, they were to be reckoned the sons of Er and Onan, and became afterwards the founders of families in their names, or as their representatives.*

As Bishop Colenso has constrained us to look more narrowly than we might have been inclined into this somewhat indelicate piece of family history, it may not be unprofitable, before leaving it, to ask, How does the bishop's own theory of the origin of the Pentateuch appear in the light of this piece of history? What does this whole story about the family of Judah suggest in regard to the Bishop's theory? We must wait, of course, till his second volume appears before we can certainly know what that theory is; and I speak now, therefore, subject to correction from the second volume when it appears. But so far as I understand his theory, it is this: That some learned Jew of later times (the times of the kings, or even later) wrote the Pentateuch as a sort of Romance, which he did not intend people to believe, but wrote it from floating legends, for the glorification, doubtless, of the Jewish nation, or its great men. This theory, it is true, does not seem very self-consistent; but let that pass. Perhaps the inconsistency may lie in our misapprehension. But what ideas, I ask, must this romancing Jew have had

* See *Appendix D.*

of the glory of his nation and of its great men, when he fancied, and wrote, and laid before his readers, in the sacred name of Jehovah, this gratuitous piece of impurity and offensiveness?—and it was gratuitous in him to record it, if he was not, both by a regard to truth and by the constraints of the spirit of inspiration, compelled to do so. For I do not believe that a viler or more disgusting scandal is to be found degrading the origin and blackening the escutcheon of any honourable family, or any distinguished name, that has ever found a place in history, whether sacred or profane.

And observe, this scandal affected the honour (as the author, if he lived in the time of the kings of Judah, must have known) of the very greatest and most renowned men of the Jewish nation. For from this very family of Judah, and from that branch of it which sprung out of his incestuous marriage with Tamar—including all the names of which we have been speaking—sprang David and Solomon, and all the kings and great men of the house of David. From it, too, the author must have known (if he knew anything at all of the higher aspirations and hopes of the nation) David's son and Lord, "Messiah the Prince," was expected to descend. And was it then for the glorification of these kings and great men, that the mind of this learned Jew conceived, and his hand penned, this *romantic* piece of family history? Is that a very credible theory? Will the Bishop get any person of common sense or common reflection to believe that? I hope not—not at least in England

or Scotland. He had better carry such theories to Natal, where they were born, and civilize or amuse his Zulu Kaffirs with them ; or he might carry them to the banks of the Suttlej and test, by means of them, the admirable wisdom of his "Sikh Gooroos." He has certainly done a very questionable thing for himself as well as others, in ventilating them on British soil.*

I come now to the last of Bishop Colenso's objections to the credibility of the Pentateuch of which I propose to speak in these lectures—that relating to the war on Midian. As it is the last in the Bishop's volume, it may be supposed to have been regarded by him as a very conclusive one. Yet it is so vague and inconclusive, that it is surprising that any man, on so momentous a question as the historical truth of the Pentateuch, should have risked his reputation for candour and common sense, by speaking of it as the Bishop does. He has a double objection to the inspired narrative on this point—the one ethical, the other arithmetical. In other words, he regards the events recorded as both morally incredible and physically impossible.

It may be proper to look at the alleged physical impossibility first,—the account of which may be

* After perusing the Bishop's second volume, the author finds nothing so essentially erroneous in the above remarks as to require either their correction or withdrawal. The Bishop's theory as to the origin of the Pentateuch is noticed in the following lecture.

given shortly thus : From the death of Aaron (recorded in the 20th chapter of Numbers) to the day when Moses commenced his addresses to Israel in the plains of Moab (which addresses occupy the greater part or the whole of the book of Deuteronomy), Dr. Colenso calculates that only six months elapsed. Now, during that interval the book of Numbers records such a variety of wars, journeys, and other events to have taken place, that they could not possibly, in his estimation, be crowded into the space of six months. Accordingly, giving a month to this, and a fortnight to that, and another month to this other event, he fills up the six months before he has gone over much more than half the catalogue of recorded events ; and one of those which he is thus obliged to leave out is the war on Midian, which, therefore, of course, as it must have taken a month or six weeks for itself, never took place. This is the physical or arithmetical objection.

Now, without looking at all into the accuracy of these calculations, it must be remarked, that this is certainly a very summary and cavalier mode of treating so ancient and important a history as that of the Pentateuch, and proving it untrue. Treated in this way, it seems very doubtful if any history whatever, even of the most recent events, could stand the test, and be believed. For the test itself, like a piece of India rubber, may be made what you please. It makes one feel as if it were but trifling to notice such cavils. Yet I make one or two remarks on this point :—

1. Bishop Colenso has neither proved, nor sought to prove, that all the events recorded in the book of Numbers, after the account of Aaron's death, took place during the six months referred to. No history can always record events precisely in the order in which they occur; and a number of instances could be given in which the Mosaic history departs from that order. Indeed, the time of the very first of the events spoken of (the war with Arad the Canaanite) to which the Bishop allows a whole month, is a doubtful or disputed point. In all probability that war did not take place at that time at all; and thus a whole month out of the six is saved.

2. It by no means follows that, because Bishop Colenso, who certainly was not present, thinks that this or the other event would occupy a month or fortnight, therefore it did so. Neither he nor we can be good judges of how much time would be required for any specified transaction.

3. The time for the transactions recorded in the last chapters of Numbers did not necessarily terminate when Moses began to address the people in the plains of Moab. The period commonly allowed for those addresses contained in the book of Deuteronomy is five weeks; and, what hindered Israel from carrying on war or performing any other of the recorded transactions at the same time?

4. But finally, and chiefly, I remark that several of the events referred to, to which Bishop Colenso allows *successive* periods, may have taken place *con*

temporaneously. There was nothing to prevent them happening at the same time. The war with Og the king of Bashan, for instance, and the expedition against Midian, for each of which the Bishop demands a month or six weeks, might both be conducted at the same time with a third event, or series of recorded events, which happened in the plains of Moab. The scene of one of these wars lay to the north, and that of the other to the south or east, of the plains of Moab. In the one case the armies of Israel were doubtless led by their usual captain, Joshua; in the other, we are expressly told, they were led by Phinehas, the son of Eleazar the priest. In the expedition against Midian only 12,000 men were engaged—a thousand from each tribe—and that surely left a sufficient force, out of 600,000 men able to go to war, to carry on another war at the same time. Look at America at the present moment. The Northern States have never been able to bring a much larger army into the field at one time than 600,000 men, and yet how many separate expeditions and wars do they carry on at the same time;—wars in Virginia, in Kentucky, in Tennessee, at various points on the banks of the Mississippi, and I know not in how many other far separated places. * And what was to hinder the Israelites from doing something of the same kind?

Thus, I think, Bishop Colenso's arithmetical difficulty on this subject may be shown to be entirely unfounded: his physical impossibility vanishes away

like so many of his other objections, having neither a sound basis to stand on, nor a plausible pretence to support it. But what is to be said of his ethical objection—the incredibility of the story of the war on Midian, *morally* considered? “Ay, there’s the rub.” Had there been no ethical difficulty, I doubt very much whether we should ever have heard of the arithmetical one. But the immorality and cruelty of the war on Midian has always been a pet subject with the deist and infidel. Listen to the coarse and bold language of one of these in regard to it. Falsely assuming that Moses and not God was the author of that expedition, he was not ashamed to rank Moses, on account of it, among the “most detestable of villains that ever disgraced the name of man.” Our bishop does not go this length. He—

“Willing to wound, and yet afraid to strike,
Just hints a fault, and hesitates dislike.”

Or rather, I should say, he altogether absolves Moses from the villainy involved in the transaction by denying the credibility of the history. The expedition and its results, whoever commanded it, would be as black in his estimation as they could be in any man’s; but he,

“With bated breath, and whispering *thankfulness*,”

declines to believe that they ever took place. Let us quote his words:—

“But how thankful we must be, that we are no longer obliged to believe, as a matter of fact, of vital consequence

to our eternal hope, the story related in Numbers xxxi., where we are told that a force of 12,000 Israelites 'slew *all* the males of the Midianites, took captive *all* the females and children, seized *all* their cattle and flocks (72,000 oxen, 61,000 asses, 675,000 sheep), and *all* their goods, and burnt *all* their cities, and *all* their goodly castles,' without the loss of a single man,—and then, by command of Moses, butchered in cold blood all the women and children, 'except all the women-children, who have not known a man by lying with him.' These last the Israelites were to 'keep for themselves.' They amounted, we are told, to 32,000, *v.* 35, mostly, we must suppose, under the age of sixteen or eighteen. We may fairly reckon that there were as many more under the age of forty, and half as many more above forty, making altogether 80,000 females, of whom, according to the story, Moses ordered 48,000 to be killed, besides (say) 20,000 young boys. The tragedy of Cawnpore, where 300 were butchered, would sink into nothing, compared with such a massacre, if, indeed, we were required to believe it. And these 48,000 females must have represented 48,000 men, all of whom, in that case, we must also believe to have been killed, their property pillaged, their castles demolished, and towns destroyed, by 12,000 Israelites, who, in addition, must have carried off 100,000 captives (more than eight persons to each man), and driven before them 808,000 head of cattle (more than sixty-seven for each man), and all without the loss of a single man! How is it possible to quote the Bible as in any way condemning slavery, when we read here, *v.* 40, of 'Jehovah's tribute' of slaves, thirty-two persons?" (Pp. 143, 144.)

Now, passing over all questions about the inferential numbers here mentioned, though some of them appear to be greatly exaggerated; and passing over, likewise, all other exaggerations of statement or of colouring by which the author endeavours to make the

picture as hideous and black as possible,—I would call attention only to three things in this paragraph:—

1. An invidious, and one can hardly help fearing, a dishonest misrepresentation of the sacred narrative. This is contained in the last sentence: “How is it possible to quote the bible as in any way condemning slavery, when we read here of Jehovah’s tribute of slaves, thirty-two persons?” Now I ask any person of common intelligence to say if that sentence is not plainly designed to insinuate that the bible makes Jehovah the approver and abetter of slavery, because it speaks of Jehovah’s tribute of slaves. No one can for a moment doubt that this is both its meaning and design. Well, I ask further, if Bishop Colenso would have had any plausible ground for this insinuation if he had explained that, by Jehovah’s tribute, was meant that portion of the spoil which was, by law, to be given to the priests. Most certainly he would not: and yet this is the whole meaning of the phrase. The priests had, both by consuetudinary and divine law, a right to share in all the wealth of the nation. They lived by the altar, and what was God’s was theirs, and what was theirs was God’s. “Jehovah was their inheritance;” for they had no other property or means of support. And Bishop Colenso doubtless knew this as well as we do, for it is stated in the very next verse after that which he cites. He cites v. 40, and in v. 41 it is said, “And Moses gave the tribute which was Jehovah’s heave-offering unto Eleazar the priest, as the Lord commanded Moses.”

Now what can be said of this way of "handling the Word of God?" Is it not "deceitful?" Is it not shameful? Besides, if the God of the bible approves of slavery, why is Bishop Colenso a believer in Him? Why is he a Christian? Why is he a missionary bishop? Why does he labour for the diffusion of this pestiferous book among his beloved Zulus, or any other class of heathens, who, according to him, are safer without it, and can only be injured by possessing it? For the New Testament must be held to approve of slavery just as much as the Old. It supports everything approved of in the Old Testament, as divine, and, in the circumstances, worthy of God. It says, "All Scripture is given by inspiration of God, and is profitable;" "the law is holy, just, and good." And may it not be added, that if Bishop Colenso seriously entertains such ideas of the bible, both Old and New Testaments, why does he remain in a church professedly founded on the bible, and take his share of the illegitimate wealth or spoil of that church? Let him no longer touch it, for it is polluted: it smells of slavery and blood, and all manner of evil.—I mean that it does so, just because it is founded on the bible, and the bible, according to him, does so.

2. Notice next the scandalous comparison which, in the above paragraph, the Bishop makes between the divinely commanded slaughter of the Midianites and the tragedy of Cawnpore. The latter, he says, in which "300 were butchered, would sink into nothing, compared with such a massacre, if, indeed, we were

required to believe it." It is plain that the massacre is the same, whether we believe it or not. Our believing or not believing will alter neither the fact nor the moral character of the fact. The Pentateuch records it, and the whole bible approves of it—there can be no doubt of *that*. But why this far-fetched comparison with the tragedy of Cawnpore? Do you not see? That treacherous and infamous villain, the Nana Sahib, butchered in cold blood only 300 men, women, and children; whereas Moses, "the man of God, who was faithful in all his house," ordered about 120,000 to be massacred, most of them in cold blood also! The mutinous and treacherous Sepoys of India, the worshippers of the bloody Siva and Kali, plundered and killed only 300; but the Israelites, the worshippers of Jehovah, the God of the bible, plundered and killed 120,000, besides carrying about a fourth of that number into captivity and slavery, and "all without the loss of a single man!!"

The Bishop seems to think that this last circumstance adds to the *moral* as well as the *natural* incredibility of the Bible story, seeing he calls attention to it repeatedly. Certainly it ought to have the very opposite effect on any Christian mind, or the mind of any man who believes in miracles; for what was it but God's seal on this enterprize, as approved of and commanded by Him? What was it but a signal, though by no means singular, miraculous interposition of the God of battles, designed to teach his people confidence in Him, as on their

side, and so to prepare them for the great enterprize on which they were just about to enter—the conquest of Canaan, and the extermination of God’s enemies, the Canaanites? The Israelites were doing God’s work in this war on Midian, and what wonder then that they should enjoy God’s effectual protection, and return from the enterprize not only laden with spoil, but free from loss, and filled, as they were, with wonder, and gratitude, and joy?

3. But lastly, there is also in the above paragraph an unprincipled suppression of truth. When treating of the moral character of this war, Bishop Colenso ought not to have kept out of view all reference to the origin or cause of the war. The moral character of all wars must be judged of from this point of view; but though the reason of this war is plainly enough recorded, Bishop Colenso’s book does not, so far as I have observed, contain the most distant allusion to it. And yet he must have examined the chapters in which this reason is repeatedly alluded to with microscopic care, for it was from them that he derived his arithmetical objection. What was the origin of this expedition against this particular tribe of Midianites, for its utter destruction? The following is a brief summary of what may be known concerning it from the Mosaic history:

“Balaam the son of Bosor, who loved the wages of unrighteousness,” when returning from his vain attempt to curse Israel, stopped by the way among the Midianites who dwelt on the borders of Moab,

and who are, on this account, also called Moabites. Filled with envy against Israel, because he had lost the reward which Balak had promised him, and prompted, doubtless, also, by the inspiration of the devil, he advised the Midianites to tempt the Israelites to participate in an idolatrous and licentious festival to their god, Baal-peor. They complied with his advice, and so seduced many Israelites into an open and unblushing apostacy from Jehovah, in consequence of which 24,000 of them perished. A prince of Israel also led a princess of Midian into the camp of Israel, and there, in the very presence of Jehovah, in his holy place, perpetrated those idolatrous and abominable crimes against which Jehovah, by Moses, had so often and earnestly warned his people.

This was the origin of the war on Midian, and it may be said, therefore, to have been a war directly designed to support the supremacy of Jehovah among his own people and in his own house, as well as to preserve that people from utter apostacy and ruin. It was undertaken both for the honour of God and the existence of his people, and was, beyond all question, a just and holy war. It was just as to its origin, being provoked by the Midianites themselves,—it was holy as to its end, being necessary for the preservation of the Church and cause of God. It was, therefore, conducted by Phinehas the priest, accompanied with the “holy instruments,” the silver trumpets, which the priests alone used. It was authoritatively commanded by Jehovah, and was to be the last act of the holy,

and honourable, and wonderful life—the almost super-human life—which Moses, the man of God, had lived, but which was now about to close with an equally wonderful death. “Avenge the children of Israel of the Midianites,” said Jehovah to him, “and afterward shalt thou be gathered to thy people.”*

And what now is to be said of the incredible immorality and cruelty of this war on Midian? or, rather, what is to be said of the man who is not ashamed to say that if we were (as we undoubtedly are) required to believe it, the massacre of Cawnpore would sink into nothing in comparison? It would appear as if Bishop Colenso’s anxiety to prove the Pentateuch untrue had so deprived him of all moral sense, that he can discern no difference between the righteous judgments of the Supreme Ruler of the world, and the criminal actions of the vilest miscreants that breathe in that world.

Is he prepared to say that Jehovah had no right to command this war, or that it is incredible that, in the circumstances, He should have done so? This would only prove that he knows nothing of the God of the bible, and that consistency requires of him to reject the whole bible and its teachings. Yes, and those of all providence and all history also. For in what better a position is he placed, by merely disbelieving the history of the war on Midian? Is this the only destruction of human life, or “massacre,”—to use his own word,—which he has ever heard of, which Jehovah, the God of the bible commanded, or even permitted?

* Numbers xxxi. 2.

Has he never heard of the divinely commanded extermination of the Canaanites? Perhaps he does not believe in this, more than in the war on Midian. Has he not then heard of the deluge? I know he does not believe in its universality; but does he not believe in it at all, or in the destruction of human life by God's own hand, that took place in it? Or does he not believe in the catastrophe of Sodom and Gomorrah, and the destruction of life that took place in it? Or what does he make of all the wars, famines, and pestilences that have been in the world, commissioned of the God of providence, or permitted by him, to destroy human life? Or what of the reign of disease and death from the beginning even until now? Does he deny these, or deny them as the work of a righteous God on account of sin? And if not, why does he yet think it incredible that God should send Israel to destroy these impure idolaters, the Midianites, and that Israel should obey?—especially when it is remembered that the provocation given by these Midianites was at once against Israel and the God of Israel.

Whatever be Bishop Colenso's opinions on such subjects, let us gratefully remember that this and all the other "wars of the Lord"—wars against the Amalekites, the Canaanites, the Amorites, the Philistines, the Moabites, and others,—were undertaken for the maintenance of God's sovereignty and his people's existence. They were preparations also for the coming of Christ and the universal diffusion of the gospel

salvation. The question lying at the foundation of all of them was, whether "JEHOVAH, the Most High God, the possessor of heaven and earth," should reign—reign first over Israel, and ultimately over all the families of the earth,—or whether the race of man—fallen and guilty and depraved man—should universally be given over to the tender mercies of that enemy and destroyer who had subjected them to his own will—the author of sin and death. Had these wars never taken place, humanly speaking, Bishop Colenso would never have been a Christian missionary to the Zulus, or to any other heathen nation ; for there would have been no gospel to preach, no gospel salvation to send to them. The Son of God would never have appeared in our world, or "died for our offences, and risen again for our justification." Our Christian faith and hope would never have existed ; and the universal world would still have been sitting "in darkness and the shadow of death." The Mosaic history unfolds the great first steps of preparation for the coming of Messiah, and the Mosaic law was a symbolical foreshadowing of his work and salvation.*

* It has given satisfaction to the author to find the above sentiments supported by two English churchmen, neither of whom will be suspected of either bigotry or fanaticism. Canon Stanley, in his recent work on "The Jewish Church," quotes with approbation the following paragraph from the sermons of the late Dr. Arnold on the "Wars of the Israelites." "The Israelites' sword, in its bloodiest executions, wrought a work of mercy for all the countries of the world.

Whatever Bishop Colenso and other unbelievers, then, may think of these wars, the whole bible approves of them, and every lover of the bible and sincere worshipper of the God of the bible—the God and Father of our Lord Jesus Christ—will rejoice in them—rejoice in them not for their own sake, or the sin that rendered them necessary, but for the end in view, and the good that has come out of them. Hence the manner in which these “wars of the Lord” were celebrated, and the destruction of His enemies prayed for in those war-songs of Israel, which are still warranted to be sung in the Church of England, and in other Christian churches.

“Do to them as to Midian,
Jabin at Kison strand,

They seem of very small importance to us now, those perpetual contests with the Canaanites and the Midianites, and the Ammonites and the Philistines, with which the books of Joshua, and Judges, and Samuel are almost filled. We may half wonder that God should have interfered in such quarrels, or have changed the course of nature in order to give one of the nations of Palestine the victory over another. But in these contests, on the fate of one of these nations of Palestine, the happiness of the human race depended. The Israelites fought not for themselves only, but for us. It might follow that they should thus be accounted the enemies of all mankind,—it might be that they were tempted by their very distinctness to despise other nations; still they did God’s work,—still they preserved unhurt the seed of eternal life, and were the ministers of blessing to all other nations, even though they themselves failed to enjoy it.”—*Stanley’s Jewish Church*, pp. 254, 255.

And Sisera who at Endor fell,
As dung to fat the land.

That men may know that thou, to whom
Alone doth appertain
The name *JEHOVAH*, dost most high
O'er all the earth remain."

How could Bishop Colenso sing or invite others to sing this, any more than he can require of others the solemn declaration that they "unfeignedly believe all the canonical Scriptures of the Old and New Testament?" And if he cannot, how can he remain a bishop, or even a member of any Christian church, that authorises this and such like songs "to be sung in churches?"

But in conclusion, let me again remind you that the Pentateuch is the very foundation of the Gospel, and Moses the faithful servant and companion of Christ, and witness for Christ. You cannot deny the one without denying the other. You cannot contradict or malign Moses, or falsify his history, without departing from and dishonouring Christ. Moses, as Christ's servant, was faithful in all his house, "for a testimony of those things which were to be spoken *after*"—spoken by Christ himself and his apostles; and Christ and his apostles, therefore, in turn, give their testimony to Moses, as to those things which were spoken by him *before*. You cannot dissolve this partnership between Christ and Moses, without apostatising from Christ and overturning the whole superstructure of Divine revelation. And if you do that,

then you cease to be of Christ's "house," or God's "house"—"being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world"—"Whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end."

LECTURE V.*

EXOD. vi. 2, 3.—“ And God spake unto Moses and said unto him, I am JEHOVAH: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of GOD ALMIGHTY (*El-Shaddai*); but by my name JEHOVAH was I not known to them.”

THE second part or volume of Bishop Colenso's book is by no means so imposing as the first. Owing mainly to the matter with which it is filled, it will certainly fail to make the same impression upon the public mind; and it may perhaps go some length to diminish the effect which the first produced. In it we have few or none of those telling processes of arithmetic and mensuration which, until the data on which they are founded and the principles on which they are conducted are closely examined, are so well fitted to confound and stumble the mind of the reader. Nor is there such an array of apparent discrepancies and physical impossibilities brought forward to demonstrate the falsehood of the Mosaic records.

There are, indeed, two chapters of the second volume appropriated to what the Bishop calls “signs of later date in the Pentateuch;” but they are principally occupied with real or apparent anachronisms

* Delivered March 8, 1863.

and other indications of a later hand than that of Moses,—which have often been, or may easily be, accounted for by the consideration that inspired men of after times may have been led to introduce them, for the purpose of explaining and adapting the Scriptures more perfectly to readers of their own times. Ezra, for instance,—whom both Jewish and Christian tradition mention as the collector of all the books of the Old Testament written before his own day, and who is described in the inspired volume itself as “a ready scribe in the law of Moses, which the Lord God of Israel gave him, and of the words of the commandments of the Lord, and of his statutes to Israel,”—may have introduced by divine authority many of those explanatory notes which we find, both in the Pentateuch and other books of Old Testament history.* But even if these apparent anachronisms had not this high origin, and could be accounted for only as unwarrantable interpolations of uninspired transcribers, they would no more derogate from the antiquity and authenticity of the sacred books than the similar interpolations, found in the New Testament and in all ancient writings, detract from their authenticity and value. So that these chapters of Bishop Colenso's book, however much they may display the *animus* of their author and his determination to leave no stone unturned in order to the destruction of the authority of Moses and of the confidence of Christians

* Prideaux, *Connexion*, Pt. 1, B. 5.

in the whole bible, have very little novelty and still less power.

The volume is chiefly occupied with arguments and criticisms, designed to prove that more than one author were employed in the production of the Pentateuch, and that none of them could have lived long before the age of David. In this attempt the Bishop founds mainly on the fact, that in some parts of the Pentateuch the Hebrew term *Elohim*, *i.e.*, God, is alone used for the Deity, while in other parts *Jehovah*, (which in our version is rendered LORD) and *Jehovah-Elohim*, *i.e.*, LORD GOD, are also used as the name of the Supreme Being. He enters, accordingly, into a minute and laborious criticism of Hebrew words, and also gives tabular expositions of the use of the Divine names in the Psalms of David, to show that the term *Jehovah* was only coming into familiar use in the Psalmist's day; and so tries to reach the conclusion which we have stated. Now, such an argument is at once too flimsy and too misty to produce a great or permanent impression on most readers. It may amuse the Hebrew scholar, and, it may be, even profit him, by leading him to deeper investigations on such subjects, but it can never convince or impress the mind of the ordinary reader of the Bible. Not one in a thousand could comprehend it; nor, if he could, would any sincere inquirer after truth see any power in it to gainsay the ordinary evidence of the unity, antiquity, and genuineness of the law of Moses.

In these circumstances I might have passed by the

second volume altogether. For even though I had supposed the task necessary and myself competent for it, certainly to enter on a long and minute criticism of Hebrew words would be a very unsuitable work for a course of public lectures like this. But there are one or two things in the volume which are plain and palpable enough—which can easily be understood by any Christian audience, and are also the most important things in it; for if they can be shown to be false, then I apprehend all the Bishop's labour comes to nothing, and his whole argument, like a house of cards, falls to the ground.

The first of these more important things in the second volume which I notice, is the conclusion to which the Bishop comes, or, in other words, his theory in regard to the authorship of the Pentateuch. To this I made reference in last lecture, stating what, before having read the second volume, I understood it to be,—namely, that some Jewish author of the times of the kings, or later, had written the Pentateuch as a sort of romance, and that it was not meant by him to be believed as true history. I now find that the Bishop's theory is in no essential respect better, and, in some points, much worse than this representation of it; and I think it may be safely pronounced to be one of the most daring, impudent, and absurd impositions that ever was attempted, at least under the name of truth, and by a self-styled devotee of the truth, to be palmed on the Christian

Church, or a Christian public. What is it? It is that the prophets Samuel, and Nathan, and Gad were the chief writers of the first four books of the Pentateuch and the book of Joshua, and that "the book of Deuteronomy was written about the time of Josiah, and, as some suppose, by the hand of the prophet Jeremiah." Now observe how widely this theory operates to undermine and overturn not the authority of the Pentateuch merely, but our confidence in other parts of the Old Testament Scriptures also. For in aiming his blow at Moses, Bishop Colenso by it strikes down also all confidence in Samuel, Nathan, Gad, and Jeremiah, and, indeed, in all the Old Testament prophets. For if these holy and inspired men could be supposed to forge the Pentateuch, and publish their forgery under the name of Moses, nay, under that of Jehovah himself, what other piece of villany or falsehood were they not fit for? And what confidence can be any longer placed in any inspired prophet or man of God?

But are we not misrepresenting the Bishop's aim or words? I answer: Of his aim we say nothing—it is apparently an inscrutable mystery. But I shall let you hear his own words.—In the early part of his volume he introduces the name of Samuel only cautiously and tentatively. He has a chapter headed thus: "Was Samuel the Elohist writer of the Pentateuch?" But in the course of his argument he waxes more confident, and gives his "concluding remarks" thus:—

“The preceding investigations have led us to the conclusion that the Pentateuch most probably *originated* in a noble effort of one illustrious man, in an early age of the Hebrew history, to train his people in the fear and faith of the Living God. For this purpose he appears to have adopted the form of a history, based upon the floating legends and traditions of the time, filling up the narrative, we may believe,—perhaps to a large extent,—out of his own imagination, where those traditions failed him. In a yet later day, though still, probably, in the same age, and within the same circle of writers, the work thus begun, which was, perhaps, left in a very unfinished state, was taken up, as we suppose, and carried on in a similar spirit, by other prophetic or priestly writers. To SAMUEL, however, we ascribe the Elohist story, which forms the groundwork of the whole, though comprising, as we shall show hereafter, but a small portion of the present Pentateuch and book of Joshua—in fact, little besides about half of the book of Genesis and a small part of Exodus.

“It would seem that large additions were made to this unfinished historical sketch of Samuel by his disciples, NATHAN and GAD, or by some other prophetic or priestly writers of that and the following age; and these included the principal Jehovistic portions of Genesis, as well as the greater part of the present books of Exodus, Leviticus, and Numbers. But though, as we believe, these portions of the Pentateuch were written, the history, when carefully examined, gives no sign of the Pentateuch itself being in existence in the age of Samuel, David, or Solomon,—much less of the Levitical laws being in full operation, *known, honoured, revered, obeyed, even quoted or referred to,*—as the contents of a book, believed to be Mosaic and Divine, would certainly have been, at least, by the most pious persons of the day. We shall have occasion hereafter fully to discuss this question, and see how far the actual historical facts, which may be gathered from the books of Samuel and Kings, and the writings of the Prophets,

tend to confirm the above conclusions. The book of Deuteronomy we have partly shown already, and shall show more fully, as has been said, in Part III., to have been written in a still later age." (Pp. 368-370.)

What the Bishop has partly shown, or said, already concerning the book of Deuteronomy is found in this sentence, (p. 359), "The book of Deuteronomy was written about the time of Josiah, and, as some suppose, by the hand of the prophet Jeremiah."

Now what do you think of this, ye Christian men and women? Nay, what do *you* think of it, ye learned scholars and commentators on the books and laws of Moses, of all Christian lands, and of all past Christian times?—Ye reformers and fathers of the Christian Church?—Ye evangelists and apostles of the Lord Jesus Christ?—And *you*, too, ye Jewish rabbis and talmudists? and ye kings, priests, and prophets of the law itself? Here is a Christian bishop come from Zulu-land to tell you that all of you have been under a grievous illusion—a gross and shameful mistake. Ye have been supposing that the Pentateuch was written by Moses, and has been in existence since his day. Ye have all been reading it, and some of you commenting on it, under that hallucination; and all your faith and hope have rested, so far, on this foundation. But Bishop Colenso, writing in the nineteenth century of the Christian era, tells you that you have been, all of you, in a complete and manifest error. The Pentateuch began to be written by Samuel; his "unfinished historical sketch" came,

as was natural, into the hands of "his disciples, Nathan and Gad, or some other prophetic or priestly writers of that and the following age," who made "large additions" to it; but *when* and by *whom* the work was completed, and *when* the Levitical laws first came into full operation, and were "*known, honoured, and obeyed, even quoted or referred to*, as the contents of a book believed to be Mosaic and Divine,"—all this is yet a mystery, and you must wait for the Bishop's third volume to have the mystery opened up.

Now what answer are we to give to this? In one aspect it may be truly said to be unanswerable; for it involves such astounding statements, and demands such an amount of credulity on the part of the reader, that one can only wonder at the amazing effrontery of the writer. I have sometimes thought, when reading this second volume, that surely, after all, the jocular hypothesis of an eminent writer in *Good Words* must be the true one, viz., that the object of Bishop Colenso's book must be to ridicule, by carrying to the length of utter absurdity, the so-called art of the "higher criticism," by which German rationalists have of late been endeavouring to overturn all Scripture history and doctrine. But then, the Bishop's apparent sincerity and professed devotion to truth, and especially the anomalous and painful position in which his book places him, soon dispel this idea, and bring back the question, "What, for the sake of truth and common sense, is to be said of the Bishop's theory as to the origin and authorship of the Pentateuch?"

Now one answer, I think, might be, that it is *incoherent and self-destructive*. It is so at least *morally* considered; for it makes the Pentateuch to have originated in “a noble effort of one illustrious man to train the Hebrew people in the fear and faith of the living God”—which noble effort consisted in his writing and publishing *a villanous forgery in the name of that God*. Under the guise of a true history of the words and deeds of that true and living God, in the times of the fathers of the Hebrew people, he published a lying fable, framed “to a large extent,” at least, “out of his own imagination;” and this the Bishop calls a *noble effort* to train men in the fear and faith of the God of truth. What injustice he does to the supposed author or authors of this effort, I shall notice by and by; but in the meantime, how obviously is the theory incoherent and self-destructive morally considered.

Again, the Bishop’s theory is contradicted by all Scripture. Throughout all Scripture, the Pentateuch is spoken of as “the law of Moses;” never as the writing of Samuel, Nathan, or Gad. And here, perhaps, we might have adduced Samuel himself as giving implicit testimony to the previous existence and authority of the law of Moses; but as his own honesty and truth are in question, we may pass over him and call other witnesses: and the first we call is King David. He was intimately acquainted with all the three prophets, Samuel, Nathan, and Gad, and must have known whether they wrote the Pentateuch, or any part of it. And what does he testify?

When on his death-bed, giving his last solemn charge to his son Solomon, he speaks of "the statutes, and commandments, and judgments, and testimonies of God, as written in the law of Moses;* but never does he speak of them as written by his contemporaries, Samuel, Nathan, and Gad. In his Psalms, also, how many references have we to the same thing, as then well known, universally admitted, and fit to be rehearsed in the public praises of God. In the 103d Psalm he says, that "Jehovah made known his ways unto Moses, and his acts unto the children of Israel." In the 105th Psalm, which is commonly ascribed to him, we have an epitome of the history of the patriarchs, and the Exodus, as contained in the Pentateuch, and the conclusion of it is, that God gave his people "the lands of the heathen, and they inherited the labour of the people that they might observe his statutes, and keep his laws;" which evidently implies, that God's statutes and laws had been given before Israel entered into Canaan.

Solomon, also, in his noble prayer at the dedication of the temple, repeats the testimony of his father David: and he, too, was well acquainted at least with Nathan and Gad, and must have known whether they or Samuel had any hand in writing the Pentateuch. Speaking before God, appealing to the high and holy one of Israel—in the most solemn of all conceivable acts of devotion—he acknowledges the

* 1 Kings ii. 3.

faithfulness of God to every word "of all his good promise, which he had promised by the hand of Moses, his servant," and prays that the Lord their God would be with Israel, "as he had been with their fathers," and "incline their hearts unto him, to walk in all his ways, and to keep his commandments, and statutes, and judgments, *which he commanded their fathers.*"* In this passage Solomon has a plain reference to Deut. xii. 10, 11, and supplies a flat contradiction to the substance of Bishop Colenso's statement, quoted above, about the existence of the Pentateuch, and the knowledge of the Levitical laws in Solomon's days. And besides this, we have in the history of Solomon the recorded fact, that when "the ark of the covenant of the Lord" was placed in the temple, "there was nothing in it save the two tables of stone which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt"†—a plain evidence that the history of the Exodus was then written and believed in, and the ark considered as a visible monument of its truth.

Passing over intervening testimonies, let us come down to the reigns of Hezekiah and Josiah. At the one period we find "the brazen serpent that Moses had made" still existing; but it was now destroyed, because it had become a temptation to idolatry; and Hezekiah is said to have followed the Lord, and "kept his commandments, which the Lord com-

* 1 Kings viii. 56-58.

† 1 Kings viii. 5.

manded Moses.”* Hezekiah also kept a great passover, “such as had not been kept since the time of Solomon;” and it is particularly mentioned that, in keeping it, “the priests stood in their place, after their manner, according to the law of Moses, the man of God.” † At the other period, the reign of Josiah, we read of the finding of the “Book of the Law in the house of the Lord,”—probably the very copy written by the hand of Moses, and commanded by him to be laid in or by “the side of the ark of the covenant of the Lord, that it might be there for a witness” against Israel. ‡ Accordingly, it is expressly called, in another place, “a book of the law of the Lord, by the hand of Moses.” § Josiah also kept a great passover, even greater than that of Hezekiah, observing all things, “as it is written in the book of Moses; so that there was no passover kept in Israel like it from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as that which Josiah kept.” ||

Passing again over the many references to the history and law of Moses contained in the books of Ezra and Nehemiah, and several of the Old Testament prophets, I remind you only farther of the language of Malachi, the last of the prophets:—“Remember ye

* 2 Kings xviii. 4, 6.

† 2 Chron. xxx. 13-16.

‡ 2 Kings xxii. 8-16; Deut. xxxi. 24-29.

§ 2 Chron. xxxiv. 14, margin. See also Dathe, Boothroyd, &c.

|| 2 Chron. xxxv. 12, 18.

the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.”*

And so we come down once more to the testimony of Jesus Christ and his apostles. For they too have not once only, but again and again borne witness to Moses as the writer of the whole Pentateuch or Law, and as giving in it the words, the testimonies and the laws of God. “Did not Moses give you the law,” said Christ to the Jews, “yet none of you keepeth the law.”† “The law was given by Moses,” said the evangelist John, “but the grace and truth came by Jesus Christ.”‡ And said the whole assembly of the apostles and elders at Jerusalem, “Moses of old time hath in every city them that preach him, being read in the synagogue every Sabbath day.”§

But enough ; I feel almost ashamed of repeating these proofs of the authorship of the Pentateuch in the hearing of an assembly of professing Christians. But the unspeakable audacity of the Bishop of Natal has compelled me ; and I think they are more than sufficient to show that his theory is contradicted by all scripture, and has been framed and published in shameless defiance of all scripture.

Further, Bishop Colenso’s theory involves suppositions altogether incredible. It involves the supposition, for instance, that the Levitical law, with all its

* Mal. iv. 4.

† John i. 17.

‡ John vii. 19—23.

§ Acts xv. 21.

unnatural, unmeaning, expensive, and burdensome ritual (for that ritual was both unnatural and unmeaning, if it was not "Mosaic and Divine"), must have been someway, no one can now tell how, imposed upon the self-willed and stiff-necked Jewish nation, after it had reached the very zenith of its power and grandeur, and when neither Divine authority nor ancestral prescription required them to submit to it. This, if necessary, could easily be shown to be an insuperable objection to the Bishop's theory—even though it had been otherwise unobjectionable. But without dwelling on it, I go on to remark,*

Lastly, that this theory is most injurious to the fair fame of the holy prophets and distinguished men of God, to whom the Bishop ascribes the authorship of the Pentateuch. Of course he cannot mean that Samuel, Nathan, and Gad were under the inspiration of the Spirit of God when they wrote their "contributions" to the Pentateuch, for if they were, then not only would the whole Mosaic history (contrary to Bishop Colenso's whole argument) be true, but it would be more wonderful and divine than on the supposition that Moses wrote it. Every fact, and incident, and truth which that history contains, must, in that case, have been revealed to Samuel, Nathan, or Gad by direct revelation from heaven, which, if Moses wrote it, was not at all necessary. But there was no inspiration in the case; and yet these men profess to record the *acts of God*, to give

* *Appendix, E.*

the *words of God*, and to reveal the authoritative *laws of God*. They do it on their own authority in the name of Moses. But Moses himself, so far as we can know, may be a mere name, and all his personal history a fable. We have no evidence, even of his existence, save through these men and their "unhistorical" romance. And even supposing the real existence of Moses, what is *their* conduct but the taking both of God's name and Moses' name in vain—making use of them to support a wicked imposture? Yes, according to this Christian bishop, Samuel and his two disciples were wicked impostors, and are to be classed, not as the bible classes them with holy men of God, but with the basest of deceivers and villains.

I have perhaps spent more time on the Bishop's theory of the origin of the Pentateuch than it deserves: let us now come to the second of the more important matters which his volume contains—perhaps the most important matter in his whole book—for it lies at the foundation of the Bishop's whole theory about the *Elohistic* and *Jehovistic* writers of the Pentateuch. Not only so, it seems to lie also at the foundation of a controversy which has long existed in Germany between rationalist and orthodox divines, as to the origin and composition of the Pentateuch, which, conducted as it has hitherto been, is not likely to be soon settled. It relates to the use of the name *Jehovah* in the Pentateuch, and more especially in the book of Genesis, and may be suffi-

ciently brought before you in the following extracts from the Bishop's volume. After quoting our text and context, he writes (Pp. 230-232):—

“The above passage cannot, as it seems to me, without a perversion of its obvious meaning,—the meaning which would be ascribed to it by the great body of simple-minded readers, who have never had their attention awakened to the difficulties, in which the whole narrative becomes involved thereby,—be explained to say anything else than this, that the name, Jehovah, was not known at all to the patriarchs, but was now for the first time revealed, as the name by which the God of Israel would be henceforth distinguished from all other gods.

“So Professor Lee admits, who in his Hebrew Lexicon explains the word Jehovah to be—the most sacred and unalienable name of God, unknown, however, to the patriarchs; *it is not, therefore, more ancient in all probability than the time of Moses.*

“And so Josephus writes, *Ant.* ii. 12. 4—Wherefore God declared to him (Moses) his holy name, which had never been discovered to men before.

“But then we come at once upon the contradictory fact, that the name, Jehovah, is repeatedly used in the earlier parts of the story, throughout the whole book of Genesis. And it is not merely employed by the writer, when relating simply, as an historian, in his own person, events of a more ancient date, in which case he might be supposed to have introduced the word, as having become, in his own day, after having been thus revealed, familiar to himself and his readers; but it is put into the mouth of the patriarchs themselves, as Abraham, xiv. 22, Isaac, xxvi. 22, Jacob, xxviii. 16.

“Nay, according to the story, it was not only known to these, but to a multitude of others,—to Eve, iv. i, and Lamech, v, 29, before the Flood, and to Noah, after it, ix. 26,—to Sarai, xvi. 2, Rebekah, xxvii. 7, Leah, xxix. 35, Rachel,

xxx. 24,—to Laban also, xxiv. 31, and Bethuel, xxiv. 50, and Abraham's servant, xxiv. 27,—even to *heathens*, as Abimelech, the Philistine king of Gerar, his friend, and his chief captain, xxvi. 28. And, generally, we are told that, as early as the time of Enos, the son of Seth, 'then began men to call upon the name of Jehovah,' iv. 26, though the name was already known to Eve, according to the narrative, more than two centuries before.

"The recognition of the plain meaning of Exodus vi. 2-8, such as that quoted above from Professor LEE (a writer of undoubted orthodoxy), would be enough at once to decide the question as to the Mosaic authorship of the Pentateuch. If the name originated in the days of Moses, then Moses himself, certainly, in writing the story of the ancient Patriarchs, would not have put the Name into their mouths, much less into those of heathen men, nor could he have found it so ascribed to them in an *older* document. Professor LEE'S view, therefore, would require us to suppose that, if Moses wrote the main story of the Exodus, and of his own awful communications with God, as well as the *Elohistic* portions of Genesis, yet some other writer must have inserted the *Jehovistic* passages. But then it is inconceivable that any other writer should have dared to mix up, without any distinction, his own additions with a narrative so venerable and sacred, as one which had actually been written by the hand of Moses. The interpolator must have known that the older document was *not* written by Moses, and had no such sacred character attached to it."

The Bishop then goes on to argue that the ordinary modes of reconciling these discrepancies, as found in *Kurtz, Kalisch, Hengstenberg, &c.*, are entirely unsatisfactory, in which I agree with him. The truth is, so far as I am aware, no tolerable solution of this difficulty has ever been given; and it may seem there-

fore in no small degree presumptuous in me, even to attempt to do what so many deeply learned divines have failed to do. But the explanation which I propose to give does not require much learning either to give it or to judge of it. It may have, and perhaps has, been seen by many a simple-minded believing reader of the bible, who never had the opportunity of making it public—who never knew even of the learned dust that has been raised around the question by divines. And as the Bishop of Natal has challenged such simple-minded readers of the bible to say what they think of this difficulty, it is as one of these that I presume to take up the challenge and answer him. I do so the more readily that I believe that there are hundreds here who, without knowing one word of Hebrew, may, by a little attention and the careful study of their English bibles, fully satisfy themselves whether the explanation be a sound and satisfactory one or not. I shall give it as shortly as possible in a few propositions.

My *first* proposition is, that there can be no doubt whatever that the term *Jehovah* was known as an appropriate and personal name of the one living and true God, from the very beginning. This proposition, I think, must be at once admitted by all “simple-minded” believers in Divine revelation. I ground it not only on the fact that in the inspired narrative the name *Jehovah* is put into the mouth of Eve, and Lamech, and Noah, and Abraham, and others, but also on the meaning of the term itself.

That meaning is almost universally allowed, as indeed it is virtually explained in Scripture to be, the *self-existent, unchangeable, and eternal Being*. And if so, then the appropriateness of the term as a name of the Supreme Being, the Creator of all things, is a direct, and immediate, and obvious deduction of reason itself. Even a child might draw this inference; for however great be the mystery involved in the self-existence and eternity of God, no one can refuse or help seeing and believing the corollary, that the great First cause of all other beings must Himself be uncaused, self-existent, and eternal,—*i.e.*, He must be JEHOVAH—*He who was, and is, and is to come*.

This, then, I think, is abundantly clear, and so certain that, though all the learned divines of Christendom were to assert that Adam, Seth, Enoch, Noah, &c., were ignorant of the name *Jehovah* as applicable to the Deity, we would be warranted, as rational men and believers in Scripture, to dissent from them, and say they must be under a mistake.

My *second* proposition is, that it is equally certain that *the Divine person* who appeared *visibly* to the patriarchs, and conversed with them, and entered as the representative of *Jehovah* into covenant with them, did not take the name *Jehovah* to *himself*—did not make himself known, or enter into covenant with them, *by this name*. This is also undoubtedly certain. It is implied indeed in the very language of our text, which originates the difficulty; in which this divine person says (Exod. vi. 3), “I appeared

unto Abraham, unto Isaac, and unto Jacob, by the name of GOD ALMIGHTY (EL-SHADDAI); but by my name JEHOVAH was I not known (made known) to them." The same thing is evident also from the record in Genesis. Thus the name by which this divine person calls himself in Gen. xvii. 1, 2, when he "appeared" to Abraham and entered into a covenant with him, was not *Jehovah*, but *God Almighty*, or *El-Shaddai*: "I am the Almighty God, walk before me and be thou perfect, and I will make my covenant between me and thee, and I will multiply thee exceedingly." Read the whole chapter, and mark particularly that this was a *visible* appearance of a Divine person to Abraham; and that the communications which followed between God and the patriarch were sensible and oral. Accordingly, we are told that at the conclusion of these communications (verse 22), the Divine person "left off talking with him, and God went up from Abraham."

Our proposition is supported also by other instances, in which this *revealed* God is spoken of as the covenant God of the patriarchs. In Gen. xxviii. 3, when Isaac conveys the covenant blessing to Jacob, he uses the covenant name only, and says, "*God Almighty (El-Shaddai)* bless thee and make thee fruitful," &c. In Gen. xxxv. 9-11, we are told that God APPEARED unto Jacob again, when he came out of Padan-Aram, and blessed him;" and that the name again used was the covenant name, *God Almighty (El-Shaddai)*,

and so in various other instances.* How plain is it, then, that the covenant name by which God was made known to the patriarchs, and by which especially that Divine person, who “appeared” *visibly* to them and entered into covenant with them, was made known to them, was not *Jehovah* but *El-Shaddai*. And I need hardly remind you here of the importance of a *name* in such transactions as covenants. The *names* of the two parties not only tell between whom a covenant is made—not only identify the parties—but contain also the chief pledges for the fulfilment of its promises. They are, like the *name* in a promissory-note in mercantile affairs, the measure of the security of the blessings promised in the covenant.

But not to dwell on this, my *third* proposition is, that the Divine person who “appeared” to the patriarchs and entered into covenant with them by the name *El-Shaddai*, and who “appeared” to Moses, and entered into covenant with Israel by the name *Jehovah*, was *the Second person of the Godhead*—the Lord Jesus Christ in his pre-existing nature and condition as God. This proposition is the hinge on which our explanation of the difficulty before us turns, and I beg your attention to it. There can be no doubt among intelligent Christians that Christ, in his pre-existing nature, was the Divine person who “appeared” to Moses at the bush, and styled himself the I AM, who also, on the occasion referred to in the passage now before us, revealed his name *Jehovah* to Moses,

* Gen. xliii. 14 ; xlviii. 3 ; xlix. 25.

and who, by *this name*, entered into covenant with Israel at Sinai. Though there were no other proof of this than Christ's own words, "Before Abraham was I AM," they would suffice. But Scripture is full of proofs of this truth; and it is a truth most surely believed by all who intelligently believe in Him, who was the "King and Holy One in the midst of Israel," their Redeemer, and Lawgiver, and Lord—"God over all, blessed for ever." *

Now, if Christ was the Divine person who appeared to Moses and revealed His name *Jehovah* to him, it follows plainly from His own words, that He was also the person who appeared to the patriarchs by the name *El-Shaddai*, and entered into covenant with them by that name. He expressly says so (Exod. vi. 3), and it must be true; and there is abundance of other evidence for the same thing. But I shall only quote at present the language of Jacob when blessing the sons of Joseph in Egypt. He said, "God, before whom my fathers, Abraham and Isaac, did walk, the God who fed me all my life long unto this day, the Angel who redeemed me from all evil, bless the lads," &c. Now here is a Divine person, and evidently *El-Shaddai*, the covenant God of Abraham, and Isaac, and Jacob, called also an *Angel* or Messenger: and who was he? and whose messenger was he? Plainly the Second person of the Godhead, who, in his mediatorial office and relations, is the servant or

* See the author's *Opinions concerning Jesus Christ*, second Edition, p. 169 ff.

messenger of the First person, and is called also, in various parts of Scripture, "the Angel of Jehovah," "the Angel in whom was God's name," "the Angel of the covenant;" of whom the prophet Hosea speaks when he says of Jacob, "He took his brother by the heel in the womb, and by his strength he had power with God; yea, he had power over the Angel and prevailed; he found Him in Bethel, and there He spake with us; even JEHOVAH, God of hosts, JEHOVAH is his memorial."

Supposing these things to be admitted, I come now to the *fourth* and last proposition which I have to state, which contains my solution of the difficulty now before us. It is this, *That though from the beginning the name JEHOVAH was known as that of the Eternal Deity—the invisible and incomprehensible God, it was not known to be a name belonging also to the visible representative and Angel of God, the second person of the Godhead, till both at the bush and in Egypt the secret was revealed to Moses.* I state the proposition as fully and plainly as I am able, in order that every one may understand it, and be prepared to test it. I believe that it accounts completely for the manner in which the name *Jehovah* is used in Genesis, and removes entirely the difficulty on which Bishop Colenso and others build their theory in regard to the origin and authorship of the Pentateuch, or at least of the book of Genesis. I think that it adds great strength to the ordinary belief that Moses, and he alone, wrote the book of Genesis; and it im-

plies that he must have written it *after* the appearance of Christ to him at the bush, and *after* the revelation of His name *Jehovah* to him in the land of Egypt. I think, moreover, that it is the only explanation which easily harmonises with that belief, and removes all difficulty from it.

But how is this proposition to be clearly and convincingly proved? I answer, leaving the intelligent, Christian reader to go fully into the examination of the matter for himself, I shall make a few remarks, showing more distinctly what the question to be settled is, and how it may be so.

And first, there are two ways in which the name *Jehovah* is used in Genesis, and, indeed, in all the historical parts of Scripture: *first*, by the historian in his own *narratives*, as when he himself says, '*Jehovah did or said this or that*;' and *secondly*, in his *reports* of the language of others, when he puts the name into *their* mouths, and makes them use it. In the one case, evidently, the historian himself alone is responsible for the use of the term, and from that use we may learn what *he* knew of its application, or how he understood it, *when he wrote his narratives*. In the other case, again, if at least the historian has accurately reported the language of others, we may learn what *they*, and *those to whom they spoke*, knew of the meaning or application of the name. For instance, if "the angel of Jehovah, the angel of the Covenant," in speaking to the patriarchs, called *himself* Jehovah; or if the patriarchs, addressing *Him*,

or speaking concerning Him, to any of their fellow-men, designated Him by this name, then we would conclude that they knew it to belong to Him—to be *His* name; but if they never used it with reference to *Him*, we must necessarily conclude that they did not know that it belonged to Him.

Well, these things being kept in mind, I have to remark again, That the name *Jehovah* occurs in the first way, or *narratively*, one hundred and sixteen times in the whole book of Genesis, and sixty-nine times in that part of it (chapters xii.—l.) which contains the history of the patriarchs. Confining our attention to the latter, seeing the question chiefly relates to patriarchal times, if you examine these sixty-nine instances, you will find that Moses, in his narrative, uses the name *Jehovah* indiscriminately, both for the invisible and omnipresent God, who was never seen, and for that angel of God—that visible person of the Godhead, who often appeared and conversed with men. One or two instances of this will suffice to make the matter both clear and certain. Let us take first the narrative concerning the appearance of this angel to Hagar in the wilderness, Genesis xvi. 7-14 :—

“And the angel of Jehovah found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai’s maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of Jehovah said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of Jehovah said unto her, I will

multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of Jehovah said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because Jehovah hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. And she called the name of Jehovah that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Wherefore the well was called Beerlahai-roi; behold, it is between Kadesh and Bered."

Here the word *Jehovah* occurs, *narratively*, four times in the expression "the angel of Jehovah," and once by itself. It occurs also once in the *reported language* of the angel. Now, in the first four instances, it is given evidently to the invisible person of the Godhead, from whom the angel came—*whose angel* he was; while in the sixth instance it is given to the angel *himself*. "Hagar," we are told, "called the name of Jehovah that spake to her, Thou God seest me (or *the visible God*).*" Thus in this one passage the name *Jehovah* is given by Moses to both persons of the Godhead spoken of—both the Father and the Son.

Another and still more perspicuous instance of the same double use of the name occurs in the 19th chapter of Genesis, where in one verse you have it applied both to the visible and invisible persons of the Godhead. In the narrative of the destruction of Sodom, &c., it is said (*v.* 24), "Then Jehovah rained upon

* EL ROI, *the visible God*. See *Boothroyd, Dathe, &c.*

Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven." In the first instance here the name is evidently given to that Divine person who appeared to Lot, and said to him (*v.* 22), "Haste thee, escape thither (*i. e.*, to Zoar), for I cannot do anything until thou be come thither." But in the other instance it is as evidently given to that Divine person who was invisible—who was in heaven: the *one* rained fire and brimstone from the *other* out of heaven—the one was the visible agent, the other the invisible source or author of this terrible, but righteous and holy, judgment of God.

Such are two specimens of the manner in which the name *Jehovah* is used in the narrative of Genesis, by the historian himself. And they are sufficient to show that, when Moses wrote that narrative, the secret which is said to have been hid from the patriarchs had already been revealed to him—that he now knew that the name *Jehovah* belonged to that "angel of God," that "visible God," who made himself known to the patriarchs as *El Shaddai*. Whether any other inferences than this may be deducible from this use of the name by Moses, I shall not at present stay to inquire; but this inference, if Moses was indeed the writer of Genesis, is abundantly evident and altogether unquestionable.

But let us turn to the *reported* use of the name *Jehovah*, and see what inferences are deducible from it. In this way the word occurs, I think, forty-nine times in all in the book of Genesis, and forty-six times in that

part which contains the history of the patriarchs ; and in not one of these instances, so far as I can judge, is it used as the name of that visible person of the God-head, that angel of God, who conversed with the patriarchs, and appeared to Moses at the bush. I wish to speak here subject to correction ; for it is not always easy to perceive, at first sight, who is the person spoken of by the name ; but so far as I have been able to examine and judge, this is the fact : In *reported speech*, in the book of Genesis, there is not one instance in which the name *Jehovah* is employed, whether by the patriarchs or by those conversing with them, to designate the “Angel of the covenant,”—the Angel of the bush. And if so, the inference seems unavoidable, that the patriarchs did not know that the name belonged to Him. They knew that it belonged to the “Most High God, the possessor of heaven and earth”—the invisible and omnipresent Deity—but they did not know that it belonged also to that representative and messenger of God who “appeared” to them, and conversed with them, and entered into covenant with them. They knew Him as *El Shaddai*, but they did not know Him by His name *Jehovah*.

Leaving it to the reader to go over these forty-six or forty-nine instances of the reported use of the name *Jehovah* in Genesis, let us notice only one or two to show what was at least the general usage in regard to it. And the very first instance that occurs in the history of the patriarchs is very explicit. It is found in the

14th chapter of Genesis in the language which Abram, when returning from the discomfiture of the confederate kings, addressed to the King of Sodom (*v.* 22, 23), "I have lifted up my hand unto Jehovah, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich." Now it is quite obvious that *Jehovah* here means the omnipresent and invisible God, that being in whose name men swear, and to whom all vows are directly addressed. No commentator, so far as I know, has disputed this, or thought of disputing it.

Other two instances of the reported use of the name *Jehovah* are found in the following chapter, when Abram says (*v.* 2), "Jehovah God (or rather, Lord Jehovah; for the first name is *Adonai*), what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" And again (*v.* 8), "Jehovah God (Lord Jehovah), whereby shall I know that I shall inherit this land?" In these instances it is again obvious that the Divine person addressed was the first person of the Godhead, the hearer of prayer. It has sometimes been supposed, indeed, that the expression, "the word of the Lord," in this context, refers to the personal *Word of God*, the second person of the Godhead, and that the passage relates therefore to a visible appearance of the angel of Jehovah; but this is certainly a mistake, seeing we are expressly told that it was "in a vision"

that the word came,—not in a sensible manifestation, but in a “vision of the night, when deep sleep falleth on men.” As in the case of the prophets, then, the *coming of the word of the Lord* must be understood as meaning the receiving of a revelation from God ; and independently of this, it is plain from the whole narrative that no visible appearance of a Divine messenger, and no sensible or oral communications by that messenger, were made to Abram. And this has been the opinion of at least the generality of commentators.*

But without examining more instances of the reported use of the name *Jehovah*, at present, let us adduce two passages which go far to demonstrate that the patriarchs did not know this name to belong to the angel of Jehovah, the person of the Godhead, who appeared to them and conversed with them. The one is Gen. xviii. 1-33, in which we have an account of this Divine person appearing to Abraham, along with two created angels, partaking of Abraham’s hospitality, promising him a son, and informing the patriarch of his design in regard to the destruction of Sodom ; in it we have also Abraham’s intercession for Sodom. Now if you read this whole chapter attentively you will find the following striking attestations of what we maintain in regard to the use of the name *Jehovah* :—

1st. That the historian, in his own *narrative*, uses the name *seven* times as the name of the Divine per-

* See *Clarke, Dathe, Rosenm, Kurtz, &c.*

son who had appeared to Abraham, and conversed with him.*

2dly. That this Divine person himself is *reported* to have used the name *three* times, but not as his *own* name, but the name of Him, the invisible God, whom he represented, and in whose name he spoke ;† and 3dly. That Abraham, in addressing this Divine person, does not use the name *Jehovah* even once. Abraham certainly knew Him to *be* a Divine person ; for he calls Him by another Divine title, *Adonai*, he describes Him as “the judge of all the earth,” he speaks to Him as having the power to save or destroy Sodom, and he describes himself as but “dust and ashes before Him ;” but he never addresses Him as *Jehovah*. In all the five instances he addresses Him as *Adonai*, my Lord. And what, then, can we conclude from this, but that Abraham did not know *Jehovah* to be His name. Moses knew it when writing his narrative ; for to him the secret had then been re-

* See *vv.* 1, 13, 17, 20, 22, 26, 33.

† See *vv.* 14, 19—That the Divine speaker did not mean himself in these verses is obvious from this, that Abraham did not so understand him. Had the patriarch understood him to appropriate the name *Jehovah* to himself, it would have been utterly unaccountable and inconsistent with all the other words and all the character of the patriarch, that he should have refused Him the honour of addressing Him by that name. And that the name is here given only to the First person of the Godhead, the invisible *Jehovah*, has been the prevailing, I suppose, the uniform understanding of commentators.

vealed. But Abraham did not know it, when making his intercession, for to him the secret had not been revealed.

The other passage to which I call your attention is, if possible, still more clearly demonstrative of the same thing. It is that which relates to the remarkable encounter of Jacob with the same Divine person, the visible God and angel of God, at Peniel. If we read carefully the whole of the thirty-second chapter of Genesis, we find these things in it: 1st. That Jacob had that same day, on the same spot, presented a prayer to God—to the invisible God, to whom prayer is made—in which he used the name *Jehovah*. “*Jehovah*, who saidst unto me, Return unto thy country and to thy kindred, and I will deal well with thee. . . . Deliver me, I pray thee, out of the hand of my brother,” &c. 2dly. It was when Jacob was evidently waiting for an answer to this prayer (for he could not leave the spot until he had some answer from God), that the “man,” the “angel,” the “God,” came to him, and “wrestled with him till the breaking of the day.” Jacob well knew this man to be God, or a Divine person, for he called Him God, and entreated Him for a blessing. “He called the name of the place Peniel (*i. e.*, the face of God); for (he said) I have seen God, face to face, and my life is preserved.” But not only did he not call Him *Jehovah*, but, as if for the very purpose of showing us that Jacob did not know that this was His name, we are told that he asked of the Divine wrestler to

tell him His name, and that his petition was refused. "Tell me, I pray thee," said the patriarch, "thy name;" but the only answer was, "Wherefore is it that thou dost ask after my name? And He blessed him there."

Now what can possibly be inferred from this, again, but that the patriarchs did not know that the name *Jehovah* belonged to this Divine person that "appeared" to them—this visible God, and angel of God? They knew that it belonged to the invisible and omnipresent Deity; they were in the habit of praying to Him every day by this name; they conversed about Him as *their* God—their covenant God, through His representative—by this name. Even heathens who had intercourse with them knew that this was their name for the supreme Deity; but they did *not* know that the same name belonged to him who was His angel and representative also. They did not know what was the peculiar personal name of that angel; unless it was *El-Shaddai*, by which name he had entered into covenant with them, on *Jehovah's* behalf. Now this was the very person who *appeared* to Moses, at the bush, and in Egypt, and revealed His name *Jehovah* to him there, and said, "*I appeared to Abraham, and Isaac, and Jacob as EL-SHADDAI, but by my name JEHOVAH was I not made known to them.*"*

Such, then, is the explanation which I propose of

* *Appendix, F.*

the difficulty which Bishop Colenso says, in his preface, "is really the *pivot*, as it were, on which the whole argument (of his second volume) turns ;" and if this explanation be sound, that whole argument, of course, falls to the ground—it has no fixed point—no *Archimedean fulcrum* to rest on, and the Bishop's bold attempt to move the world must prove a miserable failure. I am not sufficiently learned to know whether this explanation has ever before been given ; but whether it has or not will not affect its soundness, nor alter its importance if it be sound. And it is the only one I have seen, I think, which a simple-minded reader of the Bible is able at once clearly to understand, and thoroughly test for himself.

Let me only add, in conclusion, that it beautifully harmonises with the character and history of Him—the blessed Redeemer of men—to whom it relates. His manner has always been to veil his glory in order to the revelation of his grace—in order that men might experience first his wonderful condescension and grace, and so have full confidence in him ; and then to reveal his majesty and glorious name, to them that believed in him, afterwards. In former ages He concealed His Divine glory under the *angelic* form ; in the fulness of the time, He veiled it in *human flesh* ; but afterwards He was declared to be the Son of God with power ; and now, by all who believe, He is seen and known to be, "the ALPHA and the OMEGA, the beginning and the end, the first and the last," "GOD OVER ALL, BLESSED FOR EVER."

And this explanation also agrees with the whole method of Divine providence and grace to sinful man; for it suits the nature and condition of man. For man, the sinner, to have close intercourse, at first, with the unveiled, the awful Majesty of heaven and earth—with the Eternal and Incomprehensible Deity, known as such, is impossible. His “terror would make man afraid”—His “unsufferable” majesty would overwhelm and destroy man’s frail and imperfect nature—His holiness and wrath against sin, would consume man’s spirit. But He comes to man with His proposals of amity, and promises of good, and displays of love, in His representative—that representative who, though one with Him in nature, is able to conceal his glory, and tabernacle with man on earth. And then, when He has gained man’s heart, and bound him to Himself by a “perpetual covenant which shall not be forgotten,” He strengthens him, by His spirit, “with all might in the inner man,” that he may come boldly to that throne on which both the Eternal Father and the Eternal Son sit, and may have free, full, and unhampered fellowship both “with the Father and with his Son Jesus Christ.” Then is man “filled with all the fulness of God,” and secured in the enjoyment of holy happiness in God with Christ for ever and ever.

A P P E N D I X.

A.

The Exodus in the Fourth Generation, and the Families of Dan and Levi, &c.

Bishop Colenso, however unmindful of the promises of God to Abraham concerning the great multiplication of his descendants, lays great stress upon the intimation in Gen. xv. 16, as to the time of their return to Canaan: "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." This is the foundation of all his calculations as to the numbers of the Israelites at the Exodus, and at the entrance into Canaan. He interprets the word *generation* here as meaning *descent* from father to son, and rigidly insists on all the families of Israel having, during their sojournings in Egypt and the wilderness, passed through only *four* descents. Now there can be no doubt that this is often the meaning of the word *Dor*; and in this meaning the intimation made to Abraham was sufficiently fulfilled by the fact that some men of the fourth descent from those who went down to Egypt, entered into Canaan with Joshua, as for instance *Eleazar*, who was of the fourth descent from *Kohath* the son of *Levi*, and others. But the word is used also in various other senses, as *age*, *class*, and the *period of an ordinary lifetime*, or the

persons living during that period—a man's contemporaries. It is used in the first of these senses in the expression "*from generation to generation.*" It is used in the second in the phrase, "*the generation of the righteous,*" and such like. And it is used in the third sense, when the generation of some individual is spoken of; as in Exod. i. 6, "Joseph died, and all his brethren, and all *that generation,*" *i. e.*, the contemporaries of Joseph in Egypt; Isa. liii. 8, "Who shall declare his *generation?*" *i. e.*, the contemporaries of Messiah (*Brown, Boothroyd, Henderson, &c.*); Mat. xxiv. 34, "This *generation* shall not pass away till all these things be fulfilled," *i. e.*, *the men then living*, or the contemporaries of Christ. (See also Gen. vii. 1; Judges ii. 10; Psalm xii. 7, &c.)

In the intimation made to Abraham, the word is understood by some in the first sense, as meaning an *age*, or the period of a hundred years, and the verse is regarded as repeating what is said in the 13th verse of the chapter, "Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." But it seems more natural to consider the word in the last sense, and thus understand the promise, "*In the fourth life-time*"—the fourth period of an ordinary life, "they shall come hither again." This period in Moses' time was reckoned seventy years, Ps. xc. 10, "The days of our years are threescore years and ten." And this accordingly was the precise period which Joseph lived in Egypt, referred to in Exod. i. 6; and the period also which elapsed between the birth of Christ and the destruction of Jerusalem, referred to in Mat. xxiv. 34. Taking, then, seventy years as the measure of the generations referred to in Gen. xv. 16, the promise was accurately fulfilled. For the third generation or

period of seventy years, from the going down to Egypt, expired five years before the Exodus; and it was "in the fourth generation" that Israel entered into Canaan.

But how many *descents* the families of Israel may have gone through in that time, who can tell? We have nothing to guide us safely in estimating their number, and it is mere presumption to attempt to do so. Judah married at twenty; his sons Er and Onan married at a less age, and would, if they had lived, have had children before the migration. Indeed, Pharez was in one sense, as we have seen (Lect. 4), *their* son, and Judah's grandson, thus giving two descents in less than forty-two, say thirty-nine, years. Now, at the same rate, the thirteenth generation or *descent* from Judah would have come out of Egypt, and the fifteenth have entered into Canaan. Asher stood in nearly the same position with Judah. He must have been about forty at the going down to Egypt, and he had grandchildren then, *Heber* and *Malchiel* (Gen. xli. 17). At the same rate, the thirteenth generation of his descendants would be born at the time of the Exodus, and the fifteenth at that of the entrance into Canaan. Joseph, too, was not far behind his brothers in this respect. Before he died, he "saw Ephraim's children of the third (his own of the fourth) descent. At the same rate, the ninth generation would be born before the Exodus, and the tenth long before the entrance into Canaan.

But what useful purposes can these calculations serve? They are mere hypotheses, and can tell us nothing as to the facts. And the same holds true of the *number* of children the different patriarchs had. Dan had but one son at the migration, and, so far as the record informs us, he had no more children. Well, at the same rate, however many descents had intervened, he would have had but *one*

son of the same descent at the Exodus, and no more at the entrance into Canaan. But the record tells us also that he had at the Exodus 62,700 grown-up sons; and at the entrance into Canaan, 64,400. And if we accept its statement in the one case, why not in the others? We have as good authority for believing that he had 62,700 descendants at the Exodus, as that he had but *one* son at the migration. Are these numbers incredible? According to Bishop Colenso they are; but according to Christian faith and common sense, they are not. The Bishop says, "In order to have had this number born to him, we must suppose that Dan's one son, and each of *his* sons and grandsons must have had about eighty children of both sexes." Why they must have been of *both sexes* he has not condescended to explain. But if we suppose that Dan's one son had, by the time of the Exodus, not only "sons and grandsons," but descendants of the *tenth descent*, then he and his children would, throughout these descents, have required to multiply at a less average rate than three and a-half sons each, to have 62,700 sons upwards of twenty years of age. Even in eight descents (of twenty-seven years each) the Danites would have reached this number of adult men, at little more than Bishop Colenso's chosen rate of four and a-half sons each. And what is incredible, then, in the number of the Danites, even though the descendants of Dan's *one* son were nearly double those of Benjamin's *ten*? At Benjamin's rate, Dan's one son (supposing nine generations of twenty-four years each) would, at the Exodus, have had more than a *thousand millions* of male descendants.

But though the record gives only one son to Dan at the time of the going down to Egypt, and therefore makes only one *family* of Danites at the Exodus, that does not forbid

Dan's having had more sons or daughters in Egypt. He would then be probably forty-one or forty-two, and might have many sons and daughters. As it seems to have been a rule in Israel that the number of chief families should never be more nor less than seventy, in memory of the seventy names at the migration, these younger children of Dan would not be admitted among the fathers of families, but would be reckoned as belonging to that of their eldest brother; according to the principle laid down by Jacob when he adopted and blessed the sons of Joseph. Gen. xlviii. 5, 6, "Thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt *before I came unto thee into Egypt*, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren." So Dan's issue, which he begat after the migration to Egypt, would be called after the name of their brother. And, for anything we know, he might ultimately have as many, or even more sons than even Benjamin.

The same principles apply to the families and the numbers of the Levites. Bishop Colenso reduces their number at the first census to 44 instead of 8580, as they are stated to have been in Num. iv. 48. We cannot enter into the examination of the reasonings by which he does so; but the following considerations are sufficient to overturn them:—"Levi was forty-three years old at the migration to Egypt, when he had already three sons—*Gershon, Kohath, and Merari*, and no daughter. But from his birth to that of Moses (his grandson by the mother's side), are 178 years, which must be shared between Levi's age at the birth of Jochebed (the mother of Moses) and that of Jochebed at the birth of Moses. If the latter were sixty-

five years, the former will be 113 (*i.e.*, Levi would have a daughter seventy years after the migration.) Is it then at all probable that he had three sons and no daughters at forty-three—no son or daughter for seventy years, and then one daughter at the close of that long interval? All probability seems to lie the other way,—*viz.*, that both sons and daughters were born to him during the earlier part of these seventy years. Their absence in the list (of the sons or families of Levi) is no objection, because the words of Jacob, quoted above, furnish a distinct key to the genealogical reckoning. Any later-born sons of Levi, and any sons-in-law from the household who might marry elder sisters of Jochebed, would be ranked under one of the three ‘heads of the fathers of the Levites’—Gershon, Kohath, and Merari.”—Birk’s “*Exodus of Israel*,” p. 154.

The very same process might, and naturally would, be exemplified in the subsequent descents of the Levites; but it is unnecessary to enter into the detailed results. As was remarked in Lecture 4th, the principles on which the Jewish genealogical tables were constructed are both obscure and intricate, and for us to challenge the plain statements of the history because we cannot now fully understand these principles, or to conclude that the phrase the “heads of the fathers of the Levites according to their families” (Exod. vi. 25), means *all the members of these families*, is mere puerility or gross presumption.

It is a remarkable circumstance, that while the average number of each of the other tribes of Israel, both at the Exodus from Egypt, and the entrance into Canaan, was more than 50,000 men *above twenty years of age*, the number of the Levites was only 22,000 at the one census, and 23,000 at the other, and these *of all ages, from a month old and upwards*: making the number of the Levites much

less than a third of the average number of the other tribes. How is this to be accounted for? It is impossible to tell, unless we should suppose, either that, by later marriages, the Levites had fallen a generation or two behind their brethren, or that by avoiding polygamy, they had been less prolific. Both of these suppositions seem to receive some countenance from Scripture: the one from the fact that the leading families of the Levites passed through only four or five generations in more than 250 years; and the other from the terms in which the prophet Malachi condemns the priests and Levites of his day in contrast with those of early times. (Mal. ii. 4-16). It would be a discouragement of polygamy that the tribe chosen for the service of religion should have shunned the practice of it; and there would also be, in that case, a beautiful agreement between the number of the Levites and the number of the first-born for whom they were substituted. All the "godly seed" of Levi, and all the legitimate "first-born" of Israel, "from a month old and upward," were, at the time of the substitution, almost precisely equal. (Num. iii. 39, 43.

B.

The Number of the Priests and their Duties, &c.

No chapters of Bishop Colenso's volume, perhaps, are more characterised by ignorance, puerility, or apparent disingenuousness, than those which relate to the number of the priests, their duties, and the provision made for them "in the wilderness." We cannot enter minutely into his objections, or answer them individually. The fol-

lowing considerations are sufficient to show their groundlessness.

1st. The Levitical laws, though given in the wilderness, were not intended to come into full operation there. This is obvious from such passages as these, Num. xv. 2; Deut. iv. 5, 14; v. 31; xii. 8, 9: all indicating that the Levitical system was to come into full operation only when the Israelites had come to "their rest and to the inheritance which the Lord their God was about to give them"—"the land whither they were going to possess it."

Accordingly, when the law was given, and the Tabernacle set up, they had the prospect of entering in a few months into Canaan; and it was only in consequence of their rebellion at Kadesh that this prospect was not fulfilled: the suspension of the promise, of course, leading to a corresponding suspension of the observance of the Levitical laws.

2d. In point of fact, the Levitical laws generally were not, and could not be, observed in the wilderness. One obstacle was that the Tabernacle and the Altar were frequently being removed from place to place—this rendering, for the time, sacrifice impossible. Another obstacle was the neglect of circumcision, which of course entailed, necessarily, the neglect of all the other parts of the law in the case of the uncircumcised. And Moses expressly intimates that in the wilderness little or no observance of the law took place, Deut. xii. 8. Although the term *the Camp* is used in some of the laws, it does not follow that the whole system was made for, and was observed in, the wilderness. That was the present name for the holy place, the dwelling of the holy people, and applied to the holy city afterwards. Hence the language of the Apostle: Heb. xiii. 13, 14, "Let us go forth therefore to him without the

camp, bearing his reproach ; for here we have no continuing city :” where *camp* and *city* plainly mean the same thing.

3d. In whatever work the priests had to perform in the wilderness, at the time of the second passover, for instance, they had the assistance of more than 8000 Levites, who were consecrated for the very purpose (Num. vii. 6-21), “I have taken the Levites,” said God, “for all the first-born of the children of Israel. And I have given the Levites as a gift to Aaron and his sons, to do the service of the children of Israel, in the tabernacle of the congregation.” Bishop Colenso (apparently with the design of excluding this service of the Levites), after stating that the priests were only three, Aaron and his sons, quotes the language, “Aaron and his sons keeping the charge of the sanctuary, for the charge of the children of Israel ; and *the stranger that cometh nigh shall be put to death.*” (Num. iii. 10, 38.) But he has not quoted or noticed the similar language which shows that the Levites were not “strangers” in the sense there meant, but were bound by their very office to “come nigh.” “When the tabernacle setteth forward, the Levites shall take it down ; and when the tabernacle is pitched, the Levites shall set it up ; and the stranger that cometh nigh shall be put to death,” (Num. i. 51). This partial and improper way of quoting and interpreting Scripture, which is only to be recognised by careful examination (for it is cunningly concealed), is one of the worst and most painful features of the Bishop’s book. And to this may be added his presumptuous casting off, save when they supply materials for challenging the Pentateuch, the authority of the two books of Chronicles.

*C.**Moses and Joshua addressing all Israel.*

Bishop Colenso, in bringing under one objection the addresses of Moses to all Israel on the plains of Moab (Deut. i. 1; v 1), and the reading of the blessings and curses of the Law, in the days of Joshua, at Gerizim and Ebal (Josh. viii. 30-35), has unquestionably blended together two things of exceedingly different character. The one was doubtless intended chiefly for the instruction and warning of the Israelites. It was a work which would occupy many days, and which would best be performed by Moses in the representative assembly which stood for all Israel (*See Lect. 3*); and it is simply absurd to suppose that all the people, "with the women and children" (as the Bishop evidently wishes it to be understood), were gathered together to hear the whole book of Deuteronomy recited to them. Besides, vast bodies of the "600,000 warriors" would then be engaged in warlike expeditions, and though all who pleased might be present, the assemblies probably would not amount to more than could easily hear the great and good lawgiver giving his parting counsels and warnings—"his eye being yet undimmed, and his natural force unabated." Accordingly we have, in Deut. xxix. 10-15, an intimation which naturally implies, that while all were present virtually or representatively, all were not present literally. "Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day, before the Lord our God, and also with him that is not here with us this day."

The other event, again, viz., the reading of the blessings

and curses in the days of Joshua, might properly be described as a great solemnity, designed rather to impress the imagination and fill the memory of the beholders, than to give instruction. It was a grand review of the nation, and a renewal of the covenant of Sinai, made probably before the great body of the people was dispersed over the country to their various localities. It had been fore-appointed by Moses, and all necessary directions had been given as to the manner in which the appointment should be fulfilled (Deut. xxvii. 1-26). The people would be well prepared for it, being instructed beforehand as to the whole proceeding, so that probably little would depend upon their hearing distinctly the voice of the readers—for it was not Joshua himself, but the priests, the Levites, that were to read the law, and charge the people to obey it. Besides, stones were to be set up, with the law inscribed on them, that the people might read as well as hear. It is impossible, indeed, to say precisely what was written on these stones, or for what purpose they were set up. And it is equally impossible to say what “the words of the law, the blessings and the cursings,” were which were read to the people. But supposing the stones to have contained a summary of what was read, and to have been set up in various places all along the declivities of the mountains, we can easily perceive how the whole assembly would be prepared to give intelligently its loud and sublime “Amen,” like “the sound of many waters,” to each blessing and cursing, as soon as it was read.

These *amens*, in all probability, constituted the chief element, the essence and grandeur of the event. “The *Mishna* informs us that they were given alternately to the blessing and the curse: the priest turning first

towards Gerizim said, 'Blessed be the man that maketh not any graven image,' &c.; and having received the response, he then turned towards Ebal and said, 'Cursed be the man who maketh a graven image,' &c.; and so on of the rest." And if this was the manner of procedure, "it is impossible to conceive a ceremony more simply and yet solemnly grand" (*Pict. Bible*), while at the same time nothing of the kind could be conceived more easily accomplished—provided always we do not consider it necessary to suppose that "all that Moses commanded Joshua to read before all the congregation of Israel, with the women and the little ones," was the whole of the laws of Moses, or even the whole of the book of Deuteronomy. This and other things on which Bishop Colenso insists as necessary to "the *literal* accuracy of the Scripture narrative" are unworthy of a moment's regard.

The following description of the whole transaction and scene, from *Kitto's Pictorial Palestine*, may be of use to the reader:—"It is difficult for the mind of man to conceive a ceremonial more truly grand than that whereby the far-seeing Legislator had provided that the people should once more, before they took possession of their inheritance, declare their solemn acceptance of those institutions which had been given to them, and bindingly oblige them so to adhere to them. And if Moses, who was never himself in the promised land, had surveyed its whole extent, or the extent of the whole world, for a site most fitting for this great transaction, one could not have been found more appropriate than the twin mounts—the fair and fertile Gerizim, and the blasted Ebal, with the long, narrow, and beautiful valley by which they are separated. Here, in the first instance, were set up the large stones, which being covered with plaster, after

the Egyptian fashion, were written over 'very plainly' with the principles of the law, that the people there assembled might be fully aware of that to which they were about to declare their obedience. Their sacrifices were offered upon a large altar, built upon Mount Ebal, of unhewn stone, according to the law. The ark, attended by priests, remained in the valley below, while on each side, up either mountain, stood the thousands of Israel, none being wanting, from the chiefs, the judges, and the Levites, to the women, the children, and the stranger. "All were there.* In that vast audience, six tribes, Reuben, Gad, Asher, Zebulun, Dan, and Naphtali, stood upon the barren Ebal, to pronounce the curses of the law upon the wrong-doer and the disobedient ; and six, Simeon, Levi, Judah, Issachar, Joseph, and Benjamin, upon the pleasant Gerizim, to pronounce its blessings upon the well-doer and the obedient. And as each clause of cursing or of blessing was pronounced, there rose, with one vast rushing voice from the living hills, the AMEN, 'So be it,' by which that vast multitude declared their assent to the announced conditions."

D.

The Family of Judah, and Chief Families of Israel.

In his second volume, Bishop Colenso acknowledges the omission of "were" in the sentence referred to in the fourth lecture (p. 110), and thus confirms our remarks

* This is hardly correct, for only a small portion of the tribes of Reuben, Gad, and the half of Manasseh had crossed the Jordan, and many belonging to the other tribes might be necessarily absent likewise.

about his changing the construction. But he still holds to his objection, and endeavours to mystify the question involved by asking, Why the two grandsons of Asher are mentioned in the list, (Gen. xlv. 17)? The answer is easily given, and tends to support our solution of the difficulty in the case of Hezron and Hamul. 1st. These grandsons of Asher are not introduced in the same way as those of Judah. They are not mentioned parenthetically, but as really being among those who went down to Egypt with Jacob. 2d. There is no difficulty in supposing them to have been born in Canaan. Asher, their grandfather, was only a year or two younger than Judah, and might easily have grandchildren at the time of the migration; for had Er or Onan lived and had children, Judah himself would then have had grandchildren six or seven years old. But Judah could not have grandchildren by his son Pharez, who was himself then only three or four years old. Pharez, indeed, as we have seen, was both a son and grandson of Judah; but there was no such peculiarity in the family of Asher. It may be added, as confirmatory of another remark we have made, that these grandchildren of Asher are seen, from Num. xxvi., to have been founders of chief families in Israel, as all were whose names went down to Egypt—with, at least, the exception of a few names which, during the interval between the going down to Egypt, and the census taken on the plains of Moab (Num. xxvi) had become extinct, and been “blotted out.”

It would be a somewhat profitable exercise for an accurate biblical student to endeavour to make out from Scripture a complete list of the “families” or clans—the larger divisions of the tribes—of Israel, on the supposition mentioned in the lecture, and apparently sound,

that their number was always preserved the same (70) as that of the names at the going down to Egypt. There are difficulties to be encountered in doing this—chiefly in the way of showing what families were constituted to stand for the names of Jacob himself, his daughter Dinah, and his grand-daughter Serah, and also to supply the place of those names which had in the interval become extinct. No fewer than twelve of these substituted families seem to have been taken from the descendants of Joseph—his two sons having been raised to be the heads of tribes. Five or six were constituted from among the Levites, and so of others. (See Birk's *Exod. of Israel*). A list of the families spoken of in Num. xxvi., to the number of fifty-seven, will be found in the Notes to Bagster's *Comprehensive Bible*.

The following is the summation of the "names" that went down to Egypt with Jacob, as given in Gen. xlvi. :—

Jacob's eleven sons and one daughter,	. 12
Reuben's sons, 4
Simeon's sons, 6
Levi's sons, 3
Judah's sons (including Er and Onan),	. 5
Issachar's sons, 4
Zebulun's sons, 3
Gad's sons, 7
Asher's sons, daughter, and grandsons,	. 7
Dan's son, 1
Naphtali's sons, 4
Benjamin's sons, 10
	—
The number that went down with Jacob,	66
Then adding Jacob, Joseph, and his two sons,	4
	—
The whole family of Jacob, not including wives,	70

It is worthy of notice, that in the Acts of the Apostles (chap. vii. 14), Stephen makes the whole kindred of Jacob that went down to Egypt to be seventy-five persons. This number, doubtless, excludes Er and Onan, and includes the wives of Jacob's sons who were alive, *i. e.*, *ten*: for if we take Er and Onan from the sixty-six, and add Jacob himself, then the numbers are $66 - 2 + 1 + 10 = 75$. And this agrees with the history so far as it guides us; for of the eleven sons' wives we read only of the death of Judah's.—(Gen. xxxviii. 12).

E.

The Bishop's Theory as to the Origin of the Pentateuch.

The Bishop of Natal, we suspect, in undertaking to show, in this *third* volume, how the books of Moses came into existence, on his own theory, has undertaken a task too great even for his strength and genius. He says, virtually, that “if we will lay aside our own modern notions (and take *his*, of course) of what Samuel ought to have been, and ought to have done,” we will easily understand the matter. We suspect we will require also to lay aside our *modern notions* of what the Israelitish nation has always been; and not only so, but of what human nature in all its families is, and has been,—and of what reason is, and common sense, and a great many other things, on which, if *he* be right, *we* have all been egregiously wrong. Let us look at the work he proposes to accomplish in his third volume.

There are plainly only two ways in which we can con-

ceive the books of Moses—containing as they do not only a history, but a code of civil and religious laws,—could have been, after the days of Samuel, imposed upon the Jewish nation. Either the civil and religious system they were designed to support must have been in existence previously, and Samuel's purpose in writing the Pentateuch would be simply to give an account of its origin, and of the reasons why the laws and ordinances of that system ought to be observed; or, the Pentateuch, written by him and his disciples, must have been designed to *originate* the system, as well as to give reasons for it, and to impose it for the first time on the Jews. Now on the first of these hypotheses what must the Bishop do?

Plainly, he must first of all account for the origin of the Jewish system *before the days of Samuel*. How did so peculiar and artificial a ritual (to speak only of the religious part of the system) come into being? If Samuel was inspired, and has given in the Pentateuch a true account of its origin, so that, after all, the book, though not "Mosaic," is "Divine," and the religious system taught in it, both "Mosaic and Divine," then (as we have already said) the Pentateuch is only a more wonderful book than if Moses had written it, and all that Bishop Colenso says of it as "not historically true" must fall to the ground. But if Samuel and his fellows were not inspired, and have not given a true account of the origin of the Jewish law, then Bishop Colenso has two other things to do: he must show first *when* and *how* that law, with all its strange, unnatural, unmeaning, and most oppressive ritual originated, and came to be observed by the Jews; and next, how a *false account* of its origin came afterwards to be received by them as *true*. To suppose the Levitical system in existence before the Pentateuch, only shifts the

question as to the origin of the system to an earlier time; it does not account for that origin. Bishop Colenso, therefore, if he choose this alternative, must account *rationally* for all its rites and ceremonies. He must tell us *how*, and *when*, and *why* circumcision, for instance, came to be practised, the Sabbath and sabbatical year observed, the passover and the other festivals kept, and such unnatural, and unmeaning, and excessively troublesome rites, as purification from defilement caused by contact with the dead—(a rite opposed to all the obvious dictates of nature, the tenderest affections of the human heart, and to all social order and convenience)—came to be introduced. The question here is not, How a simple and inexpensive, yet cruel and bloody religion like those of the Druids and the Hindoos might grow up? *They* can be accounted for as the offspring of a dark and guilty conscience, and of a depraved and devil-possessed heart. But here we have a religion to account for totally diverse from these, and from all that human nature ever taught—“a yoke of bondage” utterly intolerable, and yet without a single feature of cruelty, or impurity, or devilishness. The Jewish religion was irksome, severe, and intolerably burdensome only to its observers; to all others, so far as it permitted connection with others, it was just and even merciful. It permitted no human sacrifices—no hecatombs of human captives to be immolated on its altars. It imposed itself by force on none but those who were born under its covenant and law; and it taught, by all its moral precepts and influences, love to God and love to man as the end and essence of all religion. It was a severe, holy, mysterious system, having no root in ordinary human nature,—and if not divine, it is altogether unaccountable.

But even supposing Bishop Colenso could, on his own theory, account for its existence *before* the days of Samuel,

how is he to account for the reception of a forged history of its origin *afterwards*. Here another and almost equally formidable difficulty meets him. For he must show how Samuel and his coadjutors could persuade the Jewish people, not indeed to receive a new religion, but to believe that they and their fathers had for generations been observing that religion for reasons which they had never before heard of. He must show how a proud and self-conceited and self-willed people could be brought to receive a forged Pentateuch, telling them that circumcision was the sign of a covenant,—the passover the memorial of a redemption,—the Sabbath a commemoration of a creation work,—and all their other observances in like manner connected with a past history, of which they had either never before heard, or never heard at least as connected with their national and traditional ceremonies. And we rather think that the Bishop will find it a somewhat difficult task to show all this on *rational* principles, or so as to convince *rational* men.

But Bishop Colenso seems inclined to adopt the other alternative, as to the origin of the Jewish law, and to undertake to show how Samuel and his fellows not only forged the Pentateuch, but also framed and imposed the law. He says:—

“If we will lay aside our own modern notions of what Samuel *ought* to have been, and what he *ought* to have done, and merely regard him as a great statesman and lawgiver, imbued from his childhood with deep religious feelings, and having early awakened in him—we cannot doubt, by special Divine Inspiration—the strong conviction of the distinct personal presence of the Living God,—if we think of him as anxiously striving to convey the momentous truth, with which his own spirit was quickened, to the young men of his school,

whom he had taken into closer intimacy with himself, and whom he hoped to influence for the permanent welfare of the whole community,—then the measures, which, it seems, he took for the purpose, will appear to be very natural, and quite undeserving to be styled an ‘impudent fraud.’

“It is well known that the authors of most of the great early legislations of antiquity, as of those which are attributed to Minos, Lycurgus, and Numa, being actuated by the purest desire for the welfare of their countrymen, sought to attach authority to their lessons and laws, by representing them as revealed supernaturally, or, at least, as divinely approved. Of course, as we have said, the notion that SAMUEL also adopted this plan, of referring the institutions which he wished to enforce, to the direct revelation of the Divine Being,—though he did not profess to have received them himself, but represented them as made of old to the fathers or leaders of the Hebrew people, to Abraham or Moses,—is quite at variance with the ordinary notion of the Divine origin and infallible authority of this part of the Scriptures, and with the modern conceptions which are formed of the nature of inspiration and the proper aim and object of Scripture writers. But the results of our investigations compel us to the conclusion that either SAMUEL himself, or some other writer of that age, *did* adopt it.”

Now, on this supposition, the Bishop’s task will only become more stupendous and difficult than before. He must show how Samuel and his disciples easily and speedily accomplished what, on the orthodox view, God and Moses found it very difficult to accomplish, notwithstanding all the miraculous judgments and mercies of the One, and all the meekness, patience, power, and wisdom of the other. He must show how the Jewish people could be persuaded to receive a new religion (of the character of the Jewish religion) for the *first time*, as well as for *reasons* which they had never before

heard of; and not only so, but persuaded to believe also that they and their fathers had been from time immemorial observing that religion when they had not. On this very subject another bishop,—one of a different stamp from Bishop Colenso—has said, “Can any one suppose it possible that a book of statutes might be now forged, or could have been forged at any time, for England or Scotland, and imposed upon the people for the only book of statutes that they and their fathers had ever known? Since the world began has there been a book of *spurious statutes*, and these, too, multifarious and burdensome, imposed upon any people as the only statutes by which they and their fathers had been governed for ages? Such a thing is impossible.” (*Bp. Gleig’s Introd. to Stackhouse.*) And it is more obviously impossible, also, when these statutes are of a religious character, and imply the setting up of a new, complex, and mysterious worship, whether of a known or “unknown God.”

And this is not all. Bishop Colenso, in the hints he has given of the way in which, on his theory, the Pentateuch and the Jewish laws originated, talks glibly of many things which, on that theory, could have no existence. He says:—

“When Samuel had once set the example of this mode of composing the early history of the Hebrew people, it was, of course, most easy and natural for his disciples in a later age to follow him, more especially if, as we may very well suppose, the unfinished manuscript was left in their hands by their dying master, with the permission, or even the injunction, to complete and perfect it to the best of their power. The establishment of the Divine service at the tabernacle in David’s time, and at the temple in Solomon’s, would give occasion for additions to be made of a ceremonial and ritual-

istic character; and, perhaps, for a succession of years, such accretions might grow to the original document in the hands of the priests. Yet is there no sign that the laws thus laid down were *published* for general information, and actually enforced by the best of kings, or voluntarily obeyed by those kings themselves or by the most devout of their people. The Levitical laws seem rather to have served as a *directory* for the priests in the discharge of their duties in the temple," &c.

Now it is easy for him thus to take for granted the existence of the tabernacle, and the temple, and the temple service, and the priests, and so on. But whence did they all come, and what were they, on his theory? We know all about them, and about their origin, on the supposition that the Pentateuch is Mosaic and divine; but when "we lay aside our own notions" to take the Bishop of Natal's, we know nothing either of their existence, or origin, or object. What was the *tabernacle*, on his theory? And whence came it? Did it fall from heaven, like the image of Diana of the Ephesians? or did it spring up in a night from the earth, like Jonah's gourd? And whence were the priests that "served the tabernacle?" According to "our own modern notions," the law created the priests; but according to Bishop Colenso's notions, the priests, like the tabernacle, existed before the law, and must have come into existence, and had their work prescribed in some other way; and to establish his theory, he must tell us all about their origin, and history, and work.

Especially, whence came Solomon's temple, the most costly, the most gorgeous, the most wonderful structure ever reared by human hands—if, indeed, it *was* reared by human hands? If the Pentateuch is Mosaic and divine, we know again all about its origin and design; and how David's piety, and Solomon's youthful zeal and great wealth, led to its erec-

tion, for the honour of God and the fulfilment of his command given to Moses. But if the Pentateuch is neither Mosaic nor divine, and if it was not in existence "in the age of Samuel, David, or Solomon"—or if the Levitical laws were not then in full operation, "*known, honoured, revered, obeyed,*" we are necessarily all at sea as to the origin and object of Solomon's temple,—how the Jews could have been induced to bestow their labour in building it, and what was the nature of the service performed in it. Can it be that, after all, the Mohammedan notion is the true one, that Solomon built the temple by the aid of *Genii*, armies of whom he had at his command? But even this notion allows that it was reared "in lieu of the tabernacle of *Moses,*" and supposes, therefore, the truth of the Mosaic history, and the antiquity of the Mosaic law. We are at our wits' end, and must wait the Bishop of Natal's *third* volume to have all these, and a hundred other questions, solved by some algebraic or other process, of which this mathematical Bishop alone knows the method! For certainly it is not by the same reason that leads us to believe that *two and two make four* that we can reach their solution.

But to conclude, how singular—how marvellous—how almost sublime, is the self-sufficiency of this man of Natal! What is the reason or common sense of mankind, that it should stand for a moment in the way of his theories? And he is at least consistent here: for having pronounced the knowledge of the Son of God erroneous, and His testimony a lie, he need not hesitate to set aside as foolish the reason and common sense of all nations and generations of men!!

F.

The use of the name Jehovah in Genesis.

In making some additional remarks on the use of the name *Jehovah* in Genesis, the author intermeddles not with the question of the origin of what are called the *Elohistic* and *Jehovistic* portions of that book; such as Gen. i.—ii. 3, and Gen. ii. 3—iii. 24. He has no doubt that these and other peculiarities of language in different parts of the book are capable of being explained in consistency with the unity and Mosaic authorship of the whole. The only question with which he concerns himself, at present, is, How can the use of the name *Jehovah* in Genesis be explained consistently with the statement in Exodus vi. 3? And he wishes to answer this question so as to satisfy any intelligent and thoughtful, though unlearned, reader of the Bible. For if he can do so, he will have removed what Bishop Colenso allows to be the very foundation and “pivot” of the whole argument of his second volume.

In further supporting and illustrating the answer given in the text of the Fifth Lecture, the author would take the liberty of stating—1st, The difficulty itself; 2d, Some of the ways of removing the difficulty proposed by commentators; and, 3d, The way now proposed,—in language substantially the same as he employed, several years ago, when he had occasion to explain Exodus vi. 3 to his own congregation.

“I. The difficulty—which is quite apparent: God here (Exod. vi. 3) says to Moses, ‘I am JEHOVAH, and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them.’ Now, in the book of Genesis, we have this name *Jehovah* used as frequently as any other

name of God, or more so. And we have it too, not only as employed by the historian in his own narrative, but as employed by the patriarchs here mentioned, and others of their times and before their times, as a well-known name of God. Eve employs it, for instance, at the birth of Cain, saying (Gen. iv. 1), 'I have gotten a man from JEHOVAH.' Lamech employs it at the birth of Noah, saying (Gen. v. 29), "This same shall comfort us concerning our work and toil of our hands, because of the ground which JEHOVAH hath cursed." And Noah employs it in the blessing of Shem, saying (Gen. ix. 26), "Blessed be JEHOVAH the God of Shem; and Canaan shall be his servant." In like manner, through all the history of the patriarchs we find the name of constant occurrence. Abraham and Isaac and Jacob use it not only when praying to God, but also when speaking of God to their fellow-men; and not only they but all around them, who had any intercourse with them, seem to have been equally well acquainted with it. We find it put into the mouths of Sarah, and Rebekah, and Rachel, and Leah. We find it used by Abraham's servant, and Laban, and Abimelech, king of Gerar, and others. Now, if the language of all these persons has been correctly reported by the historian, it is plain that the name *Jehovah* itself must have been known in the days of the patriarchs; and not only so, but that it must have been known to them also as the name of their God, the only living and true God, the God in whom they believed, and whom they worshipped and feared. And what then is to be said of the assertion of the text, "I appeared to Abraham, and Isaac, and Jacob by the name of God-Almighty; but by my name JEHOVAH was I not known to them." The contradiction between this assertion and the conclusion which one must draw from the book of Genesis, appears to be as direct, as explicit,

and unquestionable as any contradiction can well be ; and how then is this contradiction to be removed, and the inspired volume shown to be in harmony with itself ?

“ II. To this I answer, that commentators have endeavoured, in various ways, to remove the contradiction. Some have proposed to give the latter part of the verse an interrogative form, so as to reverse its meaning—thus, *And was I not also known to them by my name Jehovah?* This question would mean that God *was* known to the patriarchs by the name *Jehovah*, and would thus make the statement of Exod. vi. 3 perfectly harmonious with the book of Genesis. But though a possible, this is a very unsatisfactory way of removing the difficulty. It is not a natural way, but destroys the natural and evidently designed antithesis between the two clauses of the verse, going far to divest both of them of any distinct or obvious meaning.

“ Again, it has been supposed by others that, as the book of Genesis was doubtless written after the time of this communication to Moses, the name *Jehovah* is used by him in it *by anticipation*. That is to say, though the patriarchs did not know the name, Moses, who knew it, makes them speak as if they did. He speaks, and makes them speak of the Divine being from his own point of view, and not from theirs. Now this is a good and sufficient explanation of the matter, so far as Moses himself uses the name in his own narrative ; but it is no explanation at all so far as he puts it into the mouths of the patriarchs or others. It is rather but another way of saying that Moses does not report the language of the patriarchs correctly, and that therefore, so far as that language is concerned, his record is not true, and not divinely inspired. If Abraham did not know the name *Jehovah* as a name of the

Divine Being, it is perfectly certain that he never used it as Moses reports him to have done, in his address to the king of Sodom (Gen. xiv. 22), "I have lift mine hand unto JEHOVAH, the most high God, the possessor of heaven and earth." And so of other cases in which the name is used by the patriarchs and others. And thus the truth and inspiration of the writings of Moses would necessarily be brought into question. We could no longer, if this was true, confidently believe in them as the Word of God.

"Other interpreters have supposed that it is not the name *Jehovah* itself, but the *meaning* of the name, that the patriarchs are here said not to have known. They knew the word, and that it was a name of God; but they did not know the truth concerning God, which was designed to be conveyed by that word. More especially, it is said, they did not know God as the Being who alone is the living God,—or as the Being whose words are immutable, and who brings to pass the things which He hath promised,—or the Being who is engaged in the development of salvation, and who manifests himself in it, and conducts it with absolute certainty to the desired result. Such a revelation of God, it is said, was reserved for the days of Moses and the Israelites in Egypt. But this very mystical way of explaining the difficulty is (if I understand it rightly) as little satisfactory as any. So far as the meaning of the name *Jehovah* is concerned, Abraham knew it, I have no doubt, as well as Moses, or any created mind could. We are told that, when he planted a grove in Beersheba, he called there on the name of Jehovah, *the everlasting God*. Here, I apprehend, you have an interpretation of the meaning of the name *Jehovah*, and doubtless of that in which Abraham understood it—the everlasting or eternal God—the

Almighty Being who was, and is, and is to come. And even if that name meant, as is said, the Being who alone is the living God,—or whose word is immutable,—or who reveals himself in the accomplishment of salvation,—it would be difficult to find any one who gave better evidence than “the father of the faithful,” that he knew God in this way. Otherwise the apostle gives too high a colouring to the conduct and faith of Abraham, when he says (Rom. iv. 17-21) that “Abraham believed in God, who quickeneth the dead, and calleth the things that be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform.” And again (Heb. xi. 17-19): “By faith Abraham, when he was tried, offered up Isaac: accounting that God was able to raise him up even from the dead; from whence also he received him in a figure.”

“III. Having thus stated some of the ways in which it has been proposed to remove the difficulty in the text, I shall now state, as briefly as possible, what I apprehend to be the true way of doing so. And here two things are to be noticed,—1st, That the two names of God spoken of in the text are those which were expressly mentioned in the two covenants referred to. In the covenant made with Abraham, and Isaac, and Jacob, as recorded in the 17th chapter of Genesis, the name which the Divine party covenanting took to himself was not *Jehovah*, but *God Almighty* (EL-SHADDAI); but in the covenant which was now about to be made with Israel at Sinai, the same Divine

party was to enter into it by the name *Jehovah*. Hence says he, in the sixth and seventh verses of this chapter, "Wherefore say unto the children of Israel, I am JEHOVAH, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments: and *I will take you to me for a people, and I will be to you a God: and ye shall know that I am JEHOVAH your God,*" &c. And hence also the decalogue was given in this name, and the words of Moses at the ratification of the covenant of Sinai were spoken in this name, and, in a word, all the sanctions and appointments of the old dispensation were founded on the fact or truth that JEHOVAH was *the God and king of Israel*. This remark goes some length to remove the difficulty of the text, by showing in what sense God *was*, and in what sense he was *not*, known to the patriarchs by his name *Jehovah*. It was not by this name that he made himself known to them as their covenant God, or entered into covenant with them. But the remark does not completely remove the difficulty, or satisfy all the exigencies of the case. For we find the patriarchs occasionally using the name *Jehovah*, apparently at least, as that of their covenant God; and the question remains, therefore, if this were all that was meant in the statement of the text, how could they do so?"

"I go on to remark,—2d, That the speaker here, I apprehend, was a different person of the Godhead from Him whom the patriarchs knew by the name *Jehovah*.—I merely announce this idea as apparently the only full and satisfactory solution of the difficulty before us. I cannot pretend, however, at present to demonstrate its soundness, which could only be done by a minute and laborious investigation of the use of the name *Jehovah* in Genesis.

The probability of its truth, however, is evident at first sight. We know that the same person of the Godhead who now spoke to Moses in Egypt—the Angel of the bush, who entered into covenant with Israel at Sinai—had entered into covenant with their fathers, as the representative of the invisible JEHOVAH, by the name *God Almighty*. He was the Divine person by whom all the providence and grace of God in past ages had been conducted. Now, if it could be shown that the patriarchs did not know the name *Jehovah* to belong to Him, *personally considered*, and that this was first revealed to Moses at the bush,—then plainly we would have a complete and satisfactory explanation of the words, “I appeared to Abraham, Isaac, and Jacob, by the name of God-Almighty, but by my name JEHOVAH was I not made known to them.” At the same time we would see that this name *Jehovah*, though unrevealed, belonged to Him by right of nature. Though unknown it was not less *His*, and He might say of it (Exod. iii. 15), “This is my name for ever, and this is my memorial to all generations.”

The author is now prepared to enter into the investigation, thus stated to be necessary, and to show that the idea above announced is both sound and satisfactory as an explanation of Exodus vi. 3. He has done so already to some extent in the lecture; but the nature and limits of a public discourse did not allow him to do so fully; and he would now therefore supplement what has been there said by a citation of the passages in Genesis in which the name *Jehovah* occurs in reported speech.

Before doing so, however, it might have been desirable to discuss the interesting but difficult question, Whether the patriarchs had any knowledge of the doctrine of the Trinity, or at least of a plurality of persons

in the Godhead? It has been denied that they had (Kurtz, *O. Cov.*, vol. ii., p. 106); and it may be allowed that, so far as appears, they had no distinct or authoritative revelation of the doctrine. This doctrine, like that of the atonement, and that of "life and immortality," has been brought fully and clearly to light only by the gospel. But it may be doubted whether the patriarchs had not such a knowledge of the Divine nature, and the Divine works, as may have led them to some conception of the doctrine in question. Abraham, for instance, could speak of the Divine Being as "JEHOVAH, *the most high God, the possessor of heaven and earth,*" which titles obviously imply the eternity, immensity, invisibility, and incomprehensibility of the Divine nature. But he knew, at the same time, of a person who often *appeared* to men, to whom Divine names and honour and worship belonged, who exercised the power and authority of the supreme Being, being "the judge of all the earth," and before whom he felt himself to be "but dust and ashes," (Gen. xviii. 27). He necessarily thought of this visible person—this "angel of Jehovah," as a real, living, intelligent being and agent, distinct from the invisible Jehovah, whom He represented, whose messages He bore, and whose counsels He performed. And the only question that remains seems to be, could he follow out these conceptions to the conclusion that the angel of Jehovah must be possessed of the same nature with JEHOVAH himself—"the same in substance, equal in power and glory?" Or was he left, through the dimness of his knowledge, and perhaps also the prevailing tendencies of the time, to think of the angel of Jehovah as a being of some inferior, though very exalted nature, to whom, as His representative and agent, JEHOVAH had conveyed some of His own honour and glory? It

is perhaps impossible for us to answer this question ; but whatever answer were given to it, it would still remain perfectly credible that the patriarchs (without a distinct and explicit revelation on the point) did *not* know that the highest and most distinctive name of the Divine Being—the incommunicable name *Jehovah*—belonged to the angel of Jehovah ; and if they did not certainly know this, they could not and would not give it Him. It was a “secret thing” in their day, the revelation of which was reserved for their children, in the days of Moses, when the angel himself revealed it, and made it sure for ever to all who are “of the faith of Abraham, who is the father of us all.”

But leaving this question, let us now consider in what manner the name *Jehovah* is used in Genesis—whether it is ever given in the *reported speech* of the patriarchs or others to the angel of Jehovah, “the visible God,” who appeared to them, conversed with them, and entered into covenant with them, by the name *El-Shaddai*. The historian, in his own narratives, we have already seen, gives the name both to the invisible Jehovah, and to the visible angel of Jehovah ; and it is only the usage in reported speech that remains to be investigated ; *i. e.*, in the forty-nine instances in which it so occurs in all the book of Genesis.

Now of these, nine occur in communications made to the patriarchs, either by God himself or by an angel from heaven. These are first worthy of our examination ; for if in any such communication the name *Jehovah* had been distinctly used of the angel of the covenant, then plainly, from the time of that communication, the patriarchs would have known that the name belonged to Him. He would henceforth have been known to them by that name. But in none of these instances is the name given to Him, or

any indication given that it belonged to Him. It is always used of the invisible God; as will be seen by reading the passages, and reflecting on the circumstances in which the divine communications contained in them were made. They are the following:

1ST CLASS.

1. Gen. xv. 7. "*And he said unto him, I am Jehovah, that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.*" This was said to Abraham when "the word of the Lord came to him in a vision," and would certainly be understood by the patriarch as the voice of the invisible God—"the most high God—the possessor of heaven and earth." And it has, accordingly, generally been so explained by commentators. It gave no indication, therefore, that the name *Jehovah* belonged to any other.

2. Gen. xvi. 11. "*And the angel of Jehovah said unto her (Hagar), Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because JEHOVAH hath heard thy affliction.*" Here the speech is that of the angel of Jehovah, but it is clear that in using the name *Jehovah* he does not speak of himself, but of Him whose angel he was. And accordingly, though Moses calls him *Jehovah*, Hagar does not; she calls him (v. 13) *EL-ROI, the visible God*: "And she called the name of JEHOVAH that spake unto her, Thou God seest me (or, the visible God); for she said, Have I also here looked after him that seeth me;" or, *Did I not see him here visible by me?*—(*Boothroyd's Trans.*)

3. Gen. xviii. 13, 14. "*And JEHOVAH said unto Abraham, Wherefore did Sarah laugh, saying, Shall I bear a child, which am old? Is any thing too hard for JEHOVAH? At the time appointed I will return unto thee*

according to the time of life, and Sarah shall have a son." Here again the speaker is the angel of Jehovah, the visible God, who partook of Abraham's hospitality, and sat and conversed with him under the tree; but it is obvious, again, that in using the name *Jehovah* he was not understood by Abraham to be speaking of himself, but of the invisible God whom he represented. Accordingly, in all the conversation which follows, as in that going before, Abraham never addresses him by that name, but always by the title *Adonai*, my Lord; which clearly certifies that Abraham did not know him to be JEHOVAH. And the same remark applies to the following two instances:—

4, 5. Gen. xviii. 17-19. "*And Jehovah said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of JEHOVAH, to do justice and judgment; that JEHOVAH may bring upon Abraham that which he hath spoken of him.*"

6, 7. Gen. xix. 13. "*For we will destroy this place, because the cry of them is waxen great before the face of JEHOVAH, and JEHOVAH hath sent us to destroy it.*" This is the language of the two angels who came to Lot, in Sodom, before the destruction of the city. It can only be interpreted in accordance with the foregoing instances, as giving the name *Jehovah* to the invisible God. Accordingly Lot, when he afterwards addresses the Divine angel, whom the historian calls *Jehovah*, "the visible God," does not call him *Jehovah*, but *Adonai* (v. 18.)

8. Gen. xxii. 15-17. "*And the angel of Jehovah called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith Jehovah; for because thou hast*

done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee," &c. Here the speaker is the angel, and he speaks also in the first person. But he does not speak his own words. The phrase, "*saith Jehovah*," implies that he speaks for another, and that other, the being whom Abraham had been wont to know by the name *Jehovah*. The prophets were accustomed to speak in the same way—not always using thus formally the above phrase, thus: "I have sworn by myself. The word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear." There was no more indication, therefore, that the name *Jehovah* belonged to the angel, than that this high honour and worship belonged to the prophet.

9. Gen. xxviii. 13.—"*And, behold, JEHOVAH stood above it (the ladder) and said, I am JEHOVAH, the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed.*" There can be no difficulty in seeing the application of the name *Jehovah* here. Besides that the communication was made in a dream, and not by a visible or outward manifestation of a Divine person, our blessed Lord has virtually interpreted the dream to us (John i. 51), making the ladder a shadow of himself in his mediatorial office and relations, and of course, therefore, making the Divine person that was seen above it, not himself, but the Father—Him between whom and sinful man *he* is the only mediator—to whom *he* is the only medium of access.

It appears evident, then, that in all this class of passages, in which the name *Jehovah* is used in Divine communications made to the patriarchs, or to others of their day, there is not a single instance in which it is

given to the angel of the covenant, the angel of the bush, who said to Moses, "*I appeared to Abraham, and Isaac, and Jacob, by the name El-Shaddai, but by my name JEHOVAH was I not known to them.*"

It is worthy of remark, however, that in some of these Divine communications, JEHOVAH calls himself the God of the patriarchs; so that it need not surprise us that in their devotions and reported speeches, we find them using that name as the name of their God. Either on the ground of such communications as the above, from the invisible JEHOVAH himself, or on the understanding that the angel of the covenant, who called himself *El Shaddai*, was the representative and agent of JEHOVAH, they could plainly claim the latter as their God, though they did not know that the same name belonged to the former. This requires to be kept in mind in considering the following class of passages, in which, in prayer to God, or other acts of devotion, the patriarchs and others use the name *Jehovah*. The number of such passages is nineteen; and little more is necessary than to transcribe them, without comment:—

2D CLASS.

1. Gen. iv. 1.—"*Eve conceived and bare Cain, and said, I have gotten a man from JEHOVAH.*"
2. Gen. v. 29.—"*He called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which JEHOVAH hath cursed.*"
3. Gen. ix. 26.—"*And he said, Blessed be JEHOVAH God of Shem, and Canaan shall be his servant.*"
- 4, 5. Gen. xv. 2, 8.—"*And Abraham said, Lord JEHOVAH, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?*" "*And he said,*

Lord JEHOVAH, whereby shall I know that I shall inherit (this land)?"

6. Gen. xxii. 14.—“*And Abraham called the name of that place JEHOVAH-JIREH, as it is said unto this day, In the mount of Jehovah it shall be seen.*”

The proper translation of the phrase *Jehovah-Jireh* is *Jehovah will provide*, the allusion being to the words of Abraham to Isaac (*v.* 8). And in like manner the proverb which had thence originated, and remained to the days of the historian, is to be understood in the same way; “*In the mount of Jehovah it will be provided*”—provision will be made.

7, 8, 9, 10, 11. Gen. xxiv. 12, 27 (twice), 42, 44.—In all these passages Abraham’s servant prays to or blesses “JEHOVAH, the God of his master Abraham,” for direction in the choice of a wife for Isaac when he was sent to Mesopotamia on this errand. In them all, therefore, the invisible God, the hearer and answerer of prayer, is alone thought of and spoken of.

12. Gen. xxvii. 27.—“*And he came near and kissed him, and he (Isaac) smelled the smell of his (Jacob’s) raiment, and said, See, the smell of my son is as the smell of a field which JEHOVAH hath blessed.*”

13, 14. Gen. xxviii. 16, 20, 21.—“*And Jacob awaked out of his sleep, and he said, Surely JEHOVAH is in this place, and I knew it not. And Jacob vowed a vow, saying, If God will be with me and keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father’s house in peace, then shall JEHOVAH be my God.*”

It is obvious that Jacob must be here understood to use the name *Jehovah* in the same application in which it had already been used, in the address of God to him; and it

can hardly be doubted that this was the reason why he esteemed the place so "dreadful," and so nearly connected with heaven. It was "the most high God, the possessor of heaven and earth," who had there spoken to him, and though the vision was not really objective, but entirely subjective, the feelings of the patriarch were natural, and his words expressive of these feelings intelligible and appropriate. It is probable that Jacob would not have been either so surprised or fearful had a visible manifestation of the angel of Jehovah been made to him: and, at any rate, had he now given the name *Jehovah* to this angel, he would not have required to say to him afterwards (Gen. xxxii. 29), "Tell me, I pray thee, thy name." Jacob knew the personal name of the invisible and eternal God, but not of the visible angel of God.

15, 16, 17. Gen. xxix. 32, 35; xxx. 24.—These passages need not be transcribed. They are instances in which the wives of Jacob use the name *Jehovah*, when acknowledging and praising Him at the birth of their sons. We cannot doubt, then, that they used it in the same way as Eve did. And there is not the slightest indication that they employed it as the name of the angel of Jehovah, the angel of the covenant.

18. Gen. xxxii. 9.—"*And Jacob said, O God of my father Abraham, and God of my father Isaac, JEHOVAH, who saidst unto me, Return unto thy country and to thy kindred, and I will deal well with thee,*" &c. It was in a dream, as we learn from chap. xxxi. 2, 11, that JEHOVAH had said to Jacob, "Return to thy country and kindred," &c., and though Jacob himself understood these words to have been conveyed by the ministry of the angel of God, he regards them plainly as the words of the invisible and eternal God himself, and now there-

fore he applies to Him in prayer. Had it been otherwise, Jacob could not have needed, the following night, to ask the angel's name. And all this is confirmed by the last instance, which occurs in the last and death-bed prayer of the same patriarch.

19. Gen. xlix. 18.—*I have waited for thy salvation, O JEHOVAH.* There can be no doubt to whom this prayer of the dying patriarch was addressed. And let it only be added here, that as in all these prayers and devotions the patriarchs and others spoke to, or of, the invisible, omnipresent God, and gave him the name *Jehovah*, while they never used that name when speaking to “the visible God,” the angel of God, there can be little doubt that when they employed the name in conversation with men, they thought only of the Being to whom they gave it in prayer.—This brings us then to the last class of passages,—viz., those in which the name *Jehovah* occurs, in the reported speech of the patriarchs and others *to one another*.

3D CLASS.

The passages of this class, which are twenty-one in number, it is unnecessary to transcribe. Some of them have already been noticed, others of them come under explanatory remarks which have already been made; and there is not one of them which can be, or, so far as the author knows, has ever been, interpreted as giving the name *Jehovah* to the angel of God, who appeared to Moses at the bush, and used the language of Exod. vi. 3, “*I am JEHOVAH, and I appeared to Abraham, and Isaac, and Jacob by the name of God Almighty, but by my name JEHOVAH was I not made known to them.*” The reader should examine them for himself. They are:—Gen. xiv. 22; xvi. 2,

5; xix. 14; xxiv. 3, 7, 31, 35, 40, 48 (twice), 50, 51, 56; xxvi. 22, 28, 29; xxvii. 7; xxx. 27, 30; xxxi. 49.

The proposed solution of the difficulty founded on Exod. vi. 3, then seems to be demonstrated; and by it all theories founded on the supposed late introduction of the name *Jehovah* are swept away. They have no foundation. It may be added that this solution is in accordance with, and confirmatory of, the great pillar of the Christian faith—the doctrine of the supreme and eternal divinity of the Lord Jesus Christ. The manner, also, in which this doctrine was revealed to the Old Testament Church, according to this solution, beautifully harmonizes with that in which the divinity of the man Christ Jesus was revealed to the New Testament Church. In the one case he revealed himself first as an *angel*, and conversed with men; in the other, he appeared as a *man*, and tabernacled on earth. In the one case, he trained the believing patriarchs and others to familiarity with him, confidence in him, and perfect reliance on his words as the angel of God, before he made himself fully known to them as God. And it was so also in the other case. The disciples of Jesus knew him first as the *man* with whom God was, and the *prophet* by whom God spake; and they had perfect confidence in him, without fear, before he was revealed to them as *one with the Father*. Had they known him from the beginning to be “the Lord from heaven,” “God over all,” his presence would have been a terror to them; but instead of this it was a protection and joy to them—sinful men though they were, and knew themselves to be—and the thought of his going away from them became their greatest trouble.

But, as in the Old Testament age Christ revealed the fulness of his Divine glory before Old Testament Scripture began to be written, and to the first writer of Scripture,

namely Moses,—so, in the New Testament age, He revealed his true and supreme divinity to his apostles and disciples, and brought them thoroughly to understand and acknowledge it, before New Testament Scripture began to be written. On the night in which He was betrayed, He brought them to this conviction, John xvi. 29-31,—it was renewed and confirmed by His resurrection from the dead, John xx. 28; Rom. i. 4,—and it was established undeniably and for ever to their deepest consciousness and faith, by His ascension into heaven, and by the gifts and marvels of Pentecost, “The pillar and ground of the truth, and confessedly great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, believed on in the world, received up into glory.”

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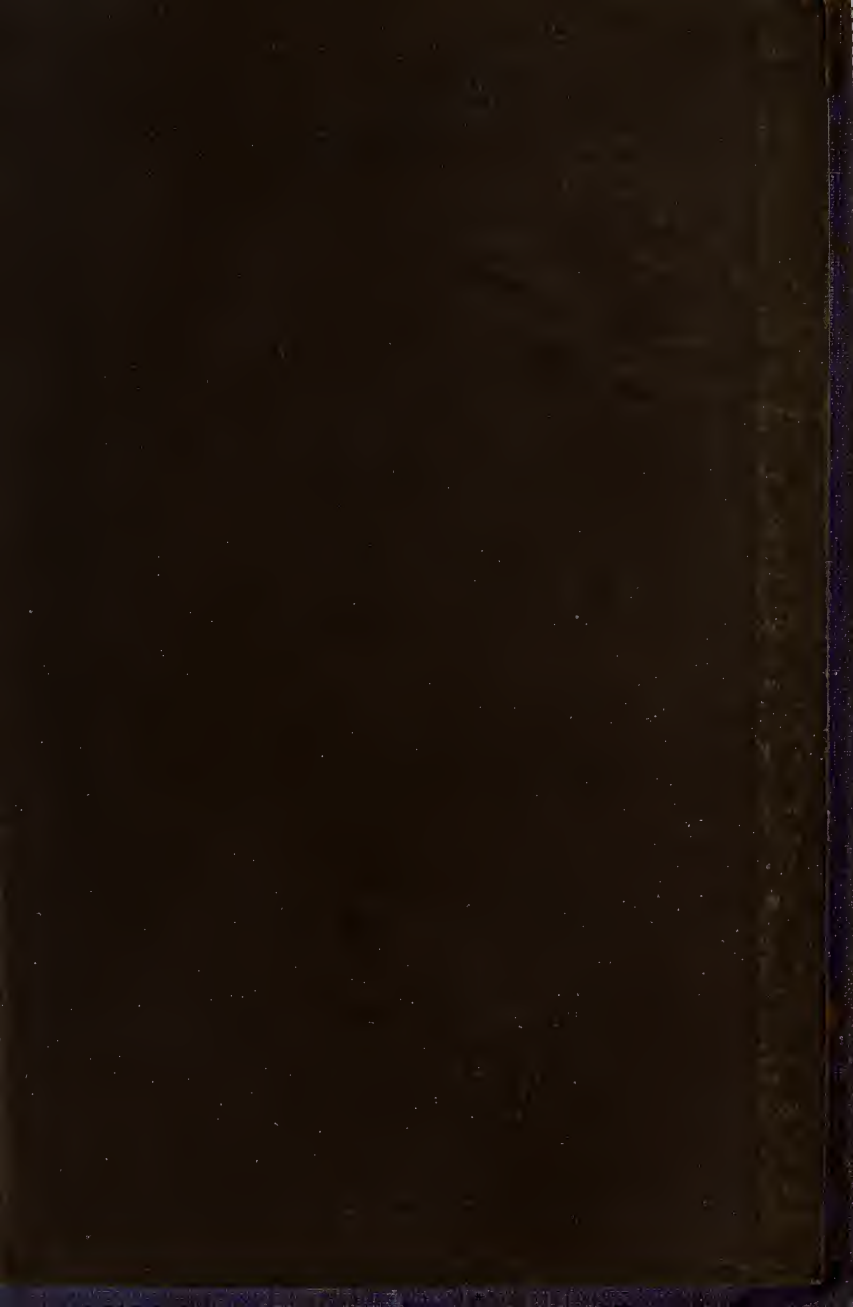
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